

GREENLEY

.. .. A JOURNAL OF
NATURAL SCIENCE.

Vol. 1.

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PROSPECTUS—"GREELEY."

A MAGAZINE of *Natural Science*, defining *Natural Law*, and recording the progress of *Mental Science*, in plain English, so that "he who runs may read" and understand. Technical words will be avoided as far as possible, and when used will be fully explained. The object will be to record actual observation and experience in Nature, and bring the so-called hidden (occult) sciences within the reach of all in a familiar form.

Under "*Natural Science*" occasional papers will appear portraying nature by pen and pencil. Should the patronage warrant it, portraits of naturalists will be given with other matter not previously published. Under "*Natural Law*" will be defined the universal law that governs all things—the law of nature, which, when well understood, draws man nearer to his Maker. Under "*Mental Science*" will be treated all the newer sciences known at the present time to a limited number of investigators and advanced thinkers, who profit by this knowledge, enabling them to better their material and social condition. Many suggestions will be put forth, which, if followed will embody practical and simple methods of gain-

ing mental concentration and positive projective force, that the theoretical may be changed to the demonstrative, touching also on the objective and subjective effects of the celestial planets in the evolution of man.

The Astrological department, defining the planetary indications of individual possibility in the field of mental progress, the placing of a standard from which to judge our present operative plane of life, as being the result of ordinary evolution, or one acquired by deepened desire of aid from the Inner Light—being of great service to all progressive students in the different metaphysical sciences of the present day.

Unlike other magazines of its class, it will *not* try to "harmonize science with religion" but will seek truth, wherever it can be found; truth being the only basis of human progress, the only true religion.

Truth is my religion;
my politics.

"Man is my brother, and
The world is my country."

JOS. M. WADE,
Editor and Publisher.

Single copies, 15 cents;
Per annum \$1.50.

A \$1.00 premium given with each subscriber.

Trusts of the world

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VOL. I.

BOSTON, MASS., JANUARY, 1889.

No. 1.

PROTECT THE BLUE JAY.

THE blue jay is pre-eminently a New England bird, and is always with us, always happy, and in his tropical plumage is a thing of beauty to the landscape, the lawn, and thicket. During the breeding season it becomes very tame when protected, and will build its nest within a few feet of your door; and in the middle of winter, when the snow is deep, and the flakes in myriads are falling, he alights on the sapling near your door-yard, and in his trumpet notes plainly tells you he don't care for your New England weather. During the entire twelve months in the year he is with us and near us continually; and those who have trees upon their grounds, and have no blue jays can attract them by fastening raw bones with some meat on them up into the branches of the trees. This will not only attract the blue jays, but the chickadees, nuthatches, squirrels, and even in very severe winters the crow will venture down for a lunch if he is given but a fair chance. The blue jay can protect himself, his nest, or his young, against any of the animal creation except man. He that is made after God's own image arms himself with various weapons, and sneaks in a cowardly manner, even when his victim is half-starved. He gains a position which suits him, the trigger is pulled, and the mangled body of the bird falls to the ground. This specimen of God's creation spends some thirty minutes skinning his victim, when he has something with a commercial value of twenty-five cents; for this he robs the landscape of its brightest gem. Every boy can be taught to be humane, and can be taught to protect our birds instead of barbarously destroying them for a pittance. We appeal to every one with a lawn large enough to not only protect the blue jay, but to attract him and feed him in the manner above described. If your boys are taught to be humane from

childhood up, they will be better citizens, better husbands and fathers, and the world will be the better for their coming into it.

JOS. M. WADE.

BOTANIZING.

SOMETIME last June we wrote to an old friend and bookworm, Emanuel Price, under the impression that he was an old botanist, to see if he could not give us a description of some of his rambles in the green lanes, fields, and forests for our new magazine, GREELEY, when we received the following touching verse in reply. It tells the story of thousands of well-to-do Englishmen in this country, whose schoolboy days were few, and passed in raggedness. The true test comes from what the man is, and not what the boy was. We are never shown the dark side of a pedigree.

JOS. M. WADE,

185 Summer Street,

Boston, Mass.

I recollect no school days,

As I no schooling had,

But well I can remember

When, a half-starved, ragged lad,

I rambled in the fields and woods

In search of wild flowers gay;

I loved them then, I love them now,

Though I am old and gray.

PETER PEPPERCORN.

Jefferson Hospital, Phila., Pa.

June 19, 1888.

The soul is not born, it does not die, and it was not produced from any one. Un-born, eternal, it is not slain though the body is slain, subtler than what is subtle, greater than what is great, sitting it goes far, sleeping it goes everywhere. The soul cannot be gained by knowledge, nor by understanding, nor by manifold science. It can be obtained by the soul by which it is desired. It reveals its own truths. — *Hindu*.

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MINNESOTA
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HUMMING-BIRDS IN CONFINEMENT

DURING the years that we published the *Ornithologist* we had a large correspondence with lovers of nature all over the United States, and from foreign countries, and we have many interesting experiences, some of which were published in the *Ornithologist*, and among them the following experience with "Humming-birds in confinement," which is a very unusual occurrence. The Allen Humming-bird is peculiar to California. It builds a most beautiful nest, and lays two white eggs. For this description we are indebted to our esteemed friend Mrs. C. M. Crowell, of California.

One of the most wonderful of nature's beautiful works is the "Humming-bird," its breast covered with iridescent plumage, its wings of gauze hovering hither and thither over the bright blossoms in search of sweets hidden in the depths of each corolla. When the cup is drained, with a quick dart he is away to other fields. I had often wished to companionize them, and was so favored this past Spring, April 14th, 1882. While my son and myself were out collecting natural history specimens, he found a nest of the Allen Humming-bird (*Selasphorus aleni*). The young were just about ready to fly. I carried them home and fed them with sugar. After three or four days I taught them to thrust their long wiry bills into a small glass vase filled with white-sugar syrup, which they ate with a rapid thrusting of their long, thread-like, white tongues, similar to the lappings of a cat drinking milk. They very soon learned to go to their cage and feed themselves, and were allowed to fly about the rooms through the day, as screens at the doors and windows kept them from escaping, although they did not attempt to get out or fly against the windows, as wild birds usually do.

I soon taught my pets to come at my call and feed from my lips, or rest on my breast while at my painting, and that recalls an amusing incident that happened to one of them. Being "ferociously" hungry he made a dash at a mass of chrome-yellow on my palette, which stuck to his bill, and as I was hurrying to finish my day's work I did not notice the mishap until his plaintive peep, and fluttering before my face, attracted my attention. Upon relieving the poor little "*Omoline ortesi*" of his superabundance of chrome-yellow, he uttered his thanks and made a hurried dart after a fly.

I have often seen both making quick, short turns, and not stopping until one or the other had made a captive of a house-fly. They would perch themselves upon the rounds of my chair, chirping with a squeaky, unmusical note, as if to let me know of their presence. When their food was gone they would poise themselves on the wing in the air, close to my mouth, thrust their bills between my lips, then fly to their cup, then back to my mouth, and repeat it until I answered their demands. J. G. Cooper, the ornithologist, remarked, while watching their flight through the rooms, that he had never known of the Humming-bird having been taught to gather honey from flowers, only by the parent bird, and I decided to make the experiment. Gathering some scarlet geraniums and verbenas, placing them in a vase on the table, holding up my brush, I called my pets to me. I placed them in front of the flowers. They did not take any notice of them. I then put a drop of syrup in the centre of each blossom, putting the bills on the drops of sugar, which they sipped from every flower, hovering in the air as we see them out of doors; they did not need a second lesson, nor did they ever forget their instruction.

When fresh flowers were brought in, there was a gleanings of the syrups without delay. I noticed the scarlet blossoms received attention first, and they would perch upon my arm and hover about me, evidently with pure delight, when I wore a scarlet jacket, showing a preference for bright colors.

I had my pets two weeks when I noticed one of them on a rug where the sun shone, fluttering its wings as if wishing for a bath. I gave it a dish of water. Its foot was so small and the dish so slippery, that it could not stand. On placing a bit of moss in the dish and putting the wee one on it, it began to flutter its wings, sending the water in tiny showers, calling its mate to join in the glee. After washing, they perched themselves on the centre cross-bar of the window, in the sunshine, preening their feathers, stretching themselves over on their sides, acting as though quite well taught, all from bird intuition, as they had not known a mother since leaving the nest. I found them very apt in learning and fond of caresses, allowing me to stroke them, turning their heads to one side as if listening to my words.

My pets were three months and a half old when a friend came to visit me. As we sat

TO THE
ATCBBB
VBBB

chatting, the smaller and brighter of the two alighted on her hand, sitting for some five minutes, appearing as content as bird could be. I called it, and as it flew to my lips for sugar, finding none, hastened to its cage. As it was alighting, its companion, who was at the cup, gave it a sharp peck on the head, which stunned the poor thing, falling it to the floor. I picked it up and placed it on its perch by the food. It would not eat, and seemed dazed like, dying on the following day. The remaining one went uneasily from room to room, calling most pitifully for its mate, and after the second day it refused to eat, and died. Indeed I cannot tell you how we missed our pets, for every day we had learned something new and strange in the habits and peculiarities of the hummers. Their happy, chirpy notes, quick flights, sporting with each other, their morning bath and winsome ways, were as a golden ray of sunshine that brightened the everyday cares of life; the more one will encourage himself in gleaning a little here and gathering there, in a few months he would be astonished at the amount of information gained from Nature's never-ceasing wonders, which lie all around us or within our reach, if we will but seek and gather.

CONSCIOUSNESS.

ALL human operations are the result of the evolution of consciousness. Just as we are conscious can we demonstrate *mental* and physical motive power. Operative effect must take place in every department of the universe, to keep up the harmony necessary in the inorganic world. Human consciousness must express itself on many levels to accord with individual evolution, and assist in creating spiritual and physical assimilation. Physical labor of a common order does not require acute mental consciousness, but it assists in producing harmonious environments for intellectual minds as well as reacting to fill the simple demands of the crude, for food, shelter, and necessities. The boy must become conscious in a trade or occupation by application and concentration, which produce consciousness. Just so far as he succeeds is he capable, and produces harmony, which is skilled labor, and in demand at all times. The scientist, chemist, and metaphysician are becoming conscious in more subtle realms vibrating in higher octaves of silent action, striving to produce a more powerful result in the same direction. All attempts com-

pel results, because all consciousness is will. Reaction of physical life produces *conscious will*, and attaches it to the pick and shovel, and produces food and shelter. Combine the spiritual and finer with the physical, in predominance, and the result is individual surroundings of a more refined character, into which works of art, music, etc., enter largely, this being necessary to uphold consciousness in that state of progress. History records still higher realms of attainment of the few so-called divinely inspired, or existing in almost complete attunement with the great Operative Intelligence. We look up to them not as individuals, but as examples of a full realization of consciousness, feeling that to them the pleasures of life must come from the very essences emanating from the very soul-centres of the universe, and sensing that they must have attained to the borderland of immortality, while still in this life. All these different classes, high and low, relatively are illustrations of the evolution of consciousness striving to accord in harmony with the *Divine*. There is very fine attunement to be reached in each altitude expressed by each human being. This is a great field of research, and can only be fully sensed by those few truly exalted minds. For it can be perceived that the harmony of a lower level of human existence may be thrown out by forcing in higher elements before natural progress will admit. The great duty of life is to assist in elevating the general condition of existing humanity, thereby becoming co-operative with the great Will of Nature, ever at work perfecting the elements that connect the lower with the higher—the physical with the spiritual—that true consciousness may ever evolve.

"When thou with Nature feel'st a balance in the soul
Thou dost no longer doubt the world a perfect whole;
The balance once disturbed, doubt well may rise in thee;
The elements themselves against thee mutiny.
Yet must the human soul keep all its weapons bright,
With seasons and with climes to wage a strenuous fight!"
Roderick Brond.

SCIENCE can be gained by study, but knowledge requires experience, and to learn to know the truth we must practise it. Even the teachings of the world's greatest adepts, unimpeachable as they may be, can give us no real knowledge, but only guide our steps on the ladder of progress.—*Franz Hartman*.

LIKE A SECOND CHRIST.

THANKSGIVING DAY, 1888.

DEAR MR. WADE:— You ask me to write for the new magazine, forgetting doubtless that I know nothing of its purpose or the line of thought it is intended to follow. I shall be happy to do anything in my power to help along any enterprise of yours, but don't think I can write anything worthy of publication. I find all my good thoughts have come to others, who express them much more happily. My little taper gives but a faint glow in the great burst of sunlight that seems to be flooding the earth. The clouds of superstition, ignorance, and bigotry, that have for a time obscured its rays, are gradually dispersing, and mankind is looking and wondering and thinking. Even the Bible, once regarded as almost too sacred to be touched by any but priestly fingers, has now become the great text-book of the scientist, and its beautiful esoteric meaning is finding its way like a second Christ to the hearts of men, to raise them to a higher altitude of thought, and to work out their salvation, not with fear and trembling, but by a clearer perception of the bright and beautiful condition to which they may attain, not in some misty future, but in the everlasting, ever-present *now*.

F. C. G.

SOLVE THE PROBLEM.

SOLVE the problem yourself, let the light from within enhalo your mind until only the Truth can approach. Let not the demons of avarice, lust, selfishness, and despair rend the outer shell and throw its atoms into space, ere you recognize the fact that you are a part of Deity, and that Deity is Love and Harmony.

Dr. C. D. Sherman.

SERMON BY TALMAGE.

A MAN's food, when he has the means and opportunity of selecting it, suggests his moral nature. The reason the wild Indian is as cruel as the lion is because he has food that gives him the blood of the lion. Many a Christian is trying to do by prayer that which cannot be done except through corrected diet. For instance, he who uses swine's flesh for constant diet will be diseased in body and polluted of soul.

But, higher than this physical reason, there was a spiritual reason why God chose certain forms of food for the ancients.

God gave a peculiar diet to His people, not only because He wanted them to be distinguished from the surrounding nations, but because certain birds and animals, by reason of their habits, have always been suggestive of moral qualities.

Sermon by Talmage, Nov. 26, 1888. Theosophical teachings from the Brahmins. At the same time he would denounce their doctrines as anti-christianic. C. D. S.

FORMULAS AND CREEDS.

WHEN we come to realize that whatever the true self suggests is just right—in other words, know ourselves as we are—then formulas and creeds will have done their work for us; yet for our neighbor or dearest friend their importance may be as great as at any time since the forming. For, whatever has been, was for the best, else its existence had long since vanished.

F. A. H.

POSITIVE AND NEGATIVE PEOPLE.

EVERYTHING in Nature is operated upon by attraction and repulsion, or the positive and negative forces that produce the phenomena everywhere visible in the universe. Every expression of life, human or otherwise, relatively expresses an excess of one or the other of those elements, and on every plane of existence is this distinction found. Aside from the point of sex all persons may be classed as positive and negative, in the expression of mind as well as body. Some are stronger in expression of the vibratory magnetic elements of the body. The vital forces accumulate in excess of what is really needed, and are thrown off continually, making those persons useful in vitalizing the life principle of others, by exciting the same conditions in them. In most cases these people are expressions of the negative conditions of existence, as their vital forces operate independent of their will. They have not risen to conscious knowledge of them and therefore cannot control and wisely direct them. They are often beneficial to the life of diseased people, but what good they may do is owing to the natural laws governing, and the forces have merely responded to the call for life-force from the patient's body. With these negative people the forces collect at the solar-plexus, and are attracted to every atom of the body, ready to respond to every point of attraction. When these forces are

severely drawn upon, the individual becomes exhausted, until recuperation takes place. Some sensitive people become quickly exhausted when near to those whose nature would draw from theirs, and they should take great care to choose their associates from strongly vital people whose natural elements agree with their own, until they have gained enough concentration and will to hold themselves independently. These negative people rarely possess more than an ordinary degree of intellectual ability, though possessing at times intuitional natures. These people are often strong, muscular, and active, and are adapted to such occupations as require physical unfoldment in excess of the mental.

There is another class of people, who by their natural or cultivated will-power hold their vital forces after they have accumulated, and, by the control they have over the nerve-tracts of their system, cause the powerful electro-magnetic forces to excite the fine nerve-centres of the upper brain, thereby creating conditions favorable to great mental cultivation, and the acquirement of deep and profound knowledge. Becoming possessed of knowledge of natural laws governing the elements in which they exist, and having conscious will-power to control them, they become rulers amongst men; and in all ages have been looked up to as sages, wise men, or *Magii*. The negative class can by cultivating individuality and will-power become relatively positive, unless their birthright was too purely negative to allow of it; but in all cases aspiration to higher mental conditions will produce grand results. In all processes of growth the harmony of the spiritual, intellectual, and physical should be kept in equilibrium, in order to produce the grandest expression of human life. All true growth is naturally gradual, and a steady, persistent desire to attain to the true unfoldment of each department of our nature will produce the only relatively perfect attunement. A powerfully magnetic body, combined with a mind possessing accumulated knowledge of nature's laws and a powerful will, operated from the purest emotional sentiment, in accord with the Divine, is the strongest expression of God in man.

Gallo.

"THE world above us differs in light and density; some of these are scarcely perceptible to the choicest and purest spirits among us. The description of the holiness of higher spirits is not permitted us."

SELF-MADE MEN.

WHEN a "self-made man" commences his career in almost the same condition that he entered the world, gets his own education by his own industry, and carves out his own position in life, he is well made, and his maker has just cause to be proud of the part he has played in the matter. But remember one thing, young man, that money is no test of success, for you may make millions and still be a pitiable failure. Money can make money, but it takes a man to make a man. There is another thing that we do not want our young friends to lose sight of, and that is, whatever there is in this world worth striving for, you can take with you into the next, hence "with all thy getting get understanding." One million dollars cannot purchase one single hour of contentment. A clear conscience can do this. As you climb the ladder of intelligence the vices will leave you without effort, and as nature abhors a vacuum, the virtues will flow in to take their place.

JOS. M. WADE.

"HE who will not work with us shall be overthrown, for, warring against the invisible, ye know not whom ye fight; but *we* know, for all things are open and visible to us."

THE MAID OF THE BRANDYWINE. A BOTANIZING REMINISCENCE.

BY PETER PEPPERCORN.

"O, woman! lovely woman! Nature made you
To temper man; we had been brutes without you."

—*Olney's "Venice Preserved."*

Being botanizing some years ago, on the banks of the Brandywine River, a few miles above Wilmington, in the early part of May, in search of a little plant known as "*Obolaria Virginica*," and coming to a narrow part of the stream, on the opposite side from where I stood was a fine dogwood tree in full bloom (always a conspicuous object in early spring). And, as I was gazing on the scene, there came a young girl of some sixteen or seventeen years of age, who stood under the tree. I was admiring: though dressed in rustic garb, her face was a model for a sculptor: hair black as jet, eyes sparkling as diamonds, she looked across the stream and smiled. Although I spoke to her, she did not reply, but turned and moved slowly away with the dignity of a queen. Who she was I know not, but I will pay tribute to her beauty, whoever she may have been.

One morning in the early spring,

The sun was shining bright,

And dogwood decked the forest glade

In robe of spotless white.

The robins warbled songs of love,

Amidst the oak and pine.

When I beheld a maiden fair,
On the banks of the Brandywine.
Beneath a dogwood tree she stood,
Majestic as a queen,
And silently across the stream,
She gazed with modest mien.
And then she smiled and moved away.
Amidst the oak and pine,
And in the distant shade I lost
The maid of the Brandywine.
Her hair was black as raven's plume.
Her lips a cherry hue.
With eyes as bright and sparkling as
The drops of morning dew.
For face so fair, and smile so sweet,
I freely would resign
An earthly throne, to call my own
The maid of the Brandywine.
The city may have maidens fair.
Who make a fine display,
With painted cheeks and jewelled hands,
Bedecked in grand array.
But millionaire cannot compare
With that bright gem of mine,
I saw, dressed in a country garb,
On the banks of the Brandywine.

Phila., 1888.

Taggart's Times.

THE JAYBIRD — A GENUINE AMERICAN.

BY JAMES WHITCOMB RILEY.

A-LEANIN' on a bar post an' a-thinkin' fer a minit.
An' shellin' fer the chickens ear 'r corn er so —
The air es dry es fodder an' the wind with winter in it.
The cracks atween the shingles plugg'd up with early snow —
I hear the jays a-hollerin', a-jokin', and a-laffin'.
A-rilin' of each other with their braggys, sassy chaffin'.
Not pewee ner a bluebird kin be seen around the diggins.
An' the catbird up 'n' sneaked away a month ago.
An' the kildeer in the stubble, with dainty frills an' triggins,
Hes hied away along the rest fer fear o' snow;
But the jaybirds ain't no cowerds, an' so keep on stayin',
Jest as perk an' jest as sassy's if 'twas only hayin'.
Ther robbings, so like humans, when yer posies stop a-blowin',
An' the berries that they like all gobbled down,
Strike out 'n' leave ye lonesom' an' the days a-shorter growin'.
An' the sun but faintly smilin' et ye through a frown,
But the jaybird stays right by ye — es one as shows a likin'.
Strongest fer ye when the rest has got ye cornered an' a-strikin'.
When I cut fer the cornfel' fer a lonesome day a-huskin',
I scarcely get a shock throw'd down fairly ter begin —
Fore the jaybirds cum a tearin' if they's jest a-bustin'.

For to help me out'n quick like from the hurry I am in.
An' they holler at each other — keep woopin' an' a-yelpin',
An' make me chirk an' cheerful, which is good as helpin'.
Ef I c'u'd write sum verses handy like I've seen them print'rs,
An' make a tune as nice for them as Mrs. Jenny Lind,
They shu'd be 'bout the jaybird a-loafin' thro' the winters.
An' mixing up their yawpin' with snow an' freezin' wind,
It's easy 'nough in summer, when th' sky's blue and glowin'.
Ter be singin', but it's different when the same is black an' snowin'.

Foundation Principles.

That thou sowest shalt thou reap;
The harvest thine shall be to keep:
Of wheat, or tare, or goodly thing,
The sowing will the reaping bring.

E. A. Heath.

FACTS WHITTLED DOWN.

Spirit is to science an unknown and undeterminable quantity; it may exist outside of matter and force, but it is not a factor in those quantities.

Wm. Kingsland.

"The Spirit of truth, whom the world cannot receive, because it seeketh Him not; neither knoweth Him."

John 14, 1 to 7.

"A little learning is a dangerous thing
Drink deep, taste not the Pierian spring."

Pope.

He that thinks he knows it all has little capacity for learning.

Too much rum may be a curse;
But too much cant is ten times worse.

Peppercorn.

Man knows not what life is until he forgets self entirely.

Mrs. Robinson has commenced a life of solitary confinement. Man tempted her with life insurance, then imprisoned her for being tempted.

Preserve the first copy of this magazine. It will be valuable for reference.

There is no heroism about a man who strains every nerve to save his own life, whether he is in a fort or the Arctic region.

Who shall rule in the land of the free?

Bigots or workingmen, which shall it be?

Peppercorn.

Horace Greeley was born at Amherst, N. H., Feb. 11, 1811. He was the third of seven children of Zaccheus Greeley, of Scotch-Irish lineage.

Order is heaven's first law, but few people have yet found it out.

Perhaps an honest man on the witness stand would be the best emblem of Absurdity.

All the good I have ever done has been by calling on every nature for its highest.

M. F.

FACTS WHITTLED DOWN.

We see Life lying all about us, yet the few only distinguish the vapory cloud from the distant mountain.
E. A. H.

There is a close sympathy between the planets and everything on the earth's surface.

Young man, when you feel like swearing, remember the screw. It makes no noise, but it always gets there, and to stay.
J. W. M.

Chauncey M. Depew might have been President of the United States had he not been president of a railroad.

Rev. Dr. Fulton, of Catholic nightmare fame, is in Brooklyn.

The new Public Library is to be located where the poor and needy will seldom ever see it.

Crispus Attucks would certainly be amused if he could take a look at that monument.

The *N. Y. Truth* thinks that churches and sinners increase in about the same ratio. Does *Truth* object to sinners being comfortably housed?
J. W. M.

Irate Customer. — "See here: this expensive gum coat fell apart the first time I wore it."

Dealer (examining it). — "Mine cracious! you must haff got id vet."

Many farms in Maine, New Hampshire, and Vermont have been swallowed, and occasionally a saw mill.

"The starving wretch who steals a cent
Is oft for years to prison sent;
But he that steals enough to fee
The judge and lawyer, is set free!"

No great characters are formed in this world without suffering and self-denial.

Matthew Henry.

Men will wrangle for religion, write for it, fight for it, die for it; anything but *live* for it.

Colton.

The relations of physical agents to the animal economy are infinite.

Edwards.

We stand in connection with the universe by a new and hitherto unsuspected reciprocation.

Richenbach.

Force is the queen of the world, but opinion guides force.

Pascal.

The higher and more unselfish is the growth of love, the nearer the illumination of spirit have we attained.

Levi.

Only out of the depths of contemplative Silence, the great Light of the Soul can arise.

Egyptian.

To Love with that unbounded Charity and Wisdom for all things, is to know God."

Eliphas Levi.

It is one thing to expose frauds in Spiritualism, but quite another thing to prove Spiritualism fraudulent.

J. M. W.

If every person lived the truth there would be no further necessity of preaching it.

J. M. W.

Economy is a jewel that should be set in every household.

J. M. H.

LIFE INSURANCE GUILTY.

Sarah Jane Whitsling, of Philadelphia, was found guilty of murder in the first degree for poisoning her husband and two children for their Life Insurance.
J. M. H.

Destroy not the House Sparrow. Nature will attend to her own business in her own proper time.
J. M. H.

One must study to know, know to understand, understand to judge.
Narada.

Never utter these words: I do not know this — therefore it is false.

Narada (Ancient Hindu Philosopher).

Truth lies hid in obscurity.
Espagnet.

One knows very well that in reducing ideas to practice great latitude of toleration is needed.
Carlyle.

Men love better, books which please them than those which instruct. Since their ennui troubles them more than their ignorance, they prefer being amused to being informed.
L'Abbé Dugbois.

Two things come not back, — the sped arrow, and the spoken word.
Caliph Omar.

Hard knocks and sore heads is the surest road to wisdom if one can only hold out.

We can force a plant by fertilizing and cultivation, but to produce a substantial specimen requires continued sunlight.

Ignorance often produces candor in expression.

"Blow, blow thou winter wind!

Thou art not more unkind

Than man's ingratitude.

Thy tooth is not so keen

Because thou art not seen

Although thy breath be rude."

The difference between a martyr and a rebel is as the difference between *thine* and *mine*.

There never yet lived a Christian that did not have absolute control of *self*, in all things, at all times and under all circumstances.

H.

Theosophy is the most rigid test of Christianity. It is the Creator's own test of perfection.

The most difficult point to see is the point of a joke. It is invisible to many people.

Sometimes it is more important to forget what we know than to try and learn more.

Farralone means "love" in Spanish. Hence Farralone Islands means love-land.

Kindness has resistless charms.

All things else but weakly move:

Fiercest anger it disarms.

And clips the wings of flying love.

Beauty does the heart invade:

Kindness can alone persuade:

It gilds the lover's servile chain

And makes the slave grow pleased and vain.

Toil either of the brain, of the heart, or of the hand is the only true manhood, the only true nobility.

Orville Dewey.

"Truth is not attained through reflection, but through immediate intuition. We neither originate thought nor its form."

Aryan Teachings.



"GREELEY."

A JOURNAL OF NATURAL SCIENCE.

JOS. M. WADE, Editor and Publisher.

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THE first real object in publishing this magazine is to gratify the Editor's insatiable desire for knowledge, believing that if GREELEY is used as a light it will attract to its pages the emanations of many bright minds. As we realize no other object of gleaning knowledge except the gratification of giving it to others, we have devised this little magazine for that purpose. We have already gleaned some knowledge of Natural Science, both physical and mental, which we shall try to impart to our readers in our "plain English" way, by which we hope even the most unlearned can get an insight into the occult (hidden) sciences. It is also our intention to reproduce much historical (original) matter concerning our great naturalists, with portraits, with which we are well supplied.

WHEN our plans were completed for the publication of this little magazine, we called on our printer to arrange the details of publication, when he asked with a smile, "What made you select the name of *Greeley* for your magazine?" we replied, "For the purpose of making you ask that question." But this was not all. We have always had

a great admiration for honest "Horace Greeley," the greatest of American journalists, on whom nature bestowed wisdom and manhood. He was a fearless personal Journalist, who cared for, and watched over the interests of the American people. He was a representative American, whose memory should be kept evergreen by every one who is earnestly reaching out for the truth. And if this little magazine aids in that good work we shall feel amply repaid.

GOLDEN is the vibratory principle of the sun, which is ever present and ordained by Nature as the softest color for the human eye. This is our reason for selecting the colors of paper used in this magazine, desiring in every way to benefit the reader.

SUPER-CALENDERED PAPER is not good for the eyes, for the reason that its polished surface is studded with thousands of minute crystals which are continually reflecting different rays of light, which destroys the concentration of sight. Hence we always prefer machine finished paper, although it is not so good when illustrations are used.

"THERE is a time for all things," and especially a time to write; and when the inspiration is on, we should take our writing materials and make good use of the time, for the desire will pass away, and we cannot write when we want to. "There is indeed a time for all things."

TRUTH is intuitive. Natural law is a truthful code for the government of the human race, that no power can set aside, and for everything in nature both animate and inanimate. Cunning, sharp men may define statute law: but to define natural law requires the intuitive power of truth.

THE question of prohibition is ever before the public, and we presume it will continue to be until the prohibitionist will accept a lesson from *natural law*. Every man living has equal rights; wealth or condition makes no distinction; and no other man has a right to interfere with the rights he has inherited,

"Statute law," or a more humane system is all right so long as it is made an auxiliary to natural law, to restrain vicious people, because in all ages there have been, and will continue to be for ages to come, individuals who will not and cannot respect natural law; in that case they must be compelled to respect it. We have, for instance, the prohibitionists, who will not respect the rights of their fellow men. Hence it would be perfectly proper to restrain these would-be reformers in some way from interfering with other people's business by law or otherwise. Besides, there is another view of it. Prohibitionists have no right to waste the God-given time they do in fruitless, Quixotic attempts to accomplish an impossibility. The time they waste, if devoted to a Christian effort to benefit their fellow men, would result in human progress. But first of all they should say: "Am I really without sin?" and not run away with an erroneous idea of what sin is. Not to possess the virtues that go to make manhood is sinful; to live up to a man-made "creed" may be sinful. Truth is God's word, and whoever is living an untruthful life is living an ungodly life and must pay the penalty.

WHEN a self-made man is badly made the maker always boasts of his workmanship. When a self-made man proves to be a specimen of the noblest work of God, the maker never realizes the fact, but leaves the discovery to be made by others. Let it be distinctly understood that there are just as many poor specimens among self-made men as there are good ones; and the opinion of the maker should be entirely set aside. It is one of the erroneous notions of mankind that a "self-made man" is far above the average in what constitutes a man. The Lord makes jewels and man discovers them.

We sometimes wonder if Colonel Robert G. Ingersoll has yet discovered that in writing and delivering such lectures as his "Mistakes of Moses," and similar ones, he was but running side shows to the

great principle of *Truth*. It is a small matter, and of no consequence to the present generation whether Moses made mistakes or not. He lived a long time ago, and could hardly expect to be as well informed as Colonel Ingersoll. But the sun still shines, and Nature makes no mistakes. Perhaps when the happy Colonel has discovered the mistake of Ingersoll he will enter the great army of "Truth" seekers, "Truth" expounders. His mission, in his special field, was necessary. His work has been well done. He has broken the chains of many a creed-bound slave, and left them thinking and wondering why, when the light of God was so near, they had not discovered it before.

"JUDGE NOT, LEST YE BE JUDGED."

A SERMON on this subject after the manner of paid ministers would not interest the readers of "GREELEY," and would certainly be a libel on the name which this little magazine bears. Man, or men, have made a code of laws that aim to justify murder, and authorize one man to kill another. But the way this business is usually carried out shows a lack of confidence in the authority of the law, the hangman being ashamed of himself and his calling. Selfishness is the cause of every murder committed, examine them as we will. A man that can abjure *self* cannot commit murder; a judge that could abjure *self* could not pronounce the sentence. In every legal hanging there are two murderers, equally guilty, — the judge, and the hangman; and what makes their case worse is that it is done for revenue only, *i. e.*, for pay, which is another case of selfishness, otherwise the man would not be hung. Every citizen of any country that endorses laws that hang a fellow being are equally guilty, and must answer before the tribunal of God for every crime of this kind committed, for has he not transmitted to us, in natural law, and "Holy Writ," the legend, "Judge not, lest ye be judged." We cannot conceive of any object so pitiable as the

police justice (judge) in our small towns who fines the poor widow because her bright little boy actually in his frolicking way took a few apples. This man can be seen on a Sunday morning wending his way to church. His face looks so sad, one would think that it was in mourning for the loss of his conscience. His friends dare not speak to him, neither could he see them, for from his manner one would think that he had on an imaginary pair of blinders. What such men's idea of their Maker may be is beyond the comprehension of thinking, reasoning beings. The seventh day was set aside as a day of gladness, and not, as some people would have us believe, one of sadness.

"COLD CHARITY."

THE word "Charity" is made to cover a multitude of almsgiving in various forms, and "charitable institutions" are being built in all our large cities; and so long as we continue to make paupers we must build almshouses, and society people will tack on to them the fashionable name "charitable." The word charity really alludes to mental gifts only. For instance, if we have a great regard for or love our fellow men, and they commit a crime, we are charitable towards them and can do them no injury, seeking only their wellbeing. If we seek to injure them we are uncharitable. Gossips and backbiters are among the most uncharitable people, and are continually working injury to even the most innocent people. All such should read I Cor. xiiith chap. 13th verse. "Now abideth faith, hope, and charity, these three; but the greatest of these is *charity*."

When the word charity is used for any kind of "*alms*"-giving it is a libel on the word. Alms are a matter of substance. Almsgiving should be a continual reminder to society that it is a criminal, the unchristian, condition of society creates paupers. When society, as a body, ceases to commit crime, pauperism will cease, and individual criminals will be unknown. The giving of alms degrades the recipient, and destroys manhood. Almsgiving is not a charity, but it would be a charity to prevent the necessity for almsgiving. It is much better, in case of misfortune, to imitate the Jews and the Quakers, and furnish the means for self-help, and not exhibit a man as a "*pauper*" because he is unfortunate. It is antichristian in any way we look at it. It is a re-

markable fact that the country with the most costly churches has also the most costly theatres, the salaries of ministers and actors averaging about the same, so that it has become a costly business to amuse well-to-do people. But when we realize how many paupers must be made, and kept in pauperism, to pay the high salaries of *non-producers*, we do not wonder that "anti-poverty" societies are organized. The pauper is the effect of a cause which the church has never cared to discover. It would be suicide to do it, and they prefer the fashionable method of "charities," because there is more money in this; "respectable" people, incapable of succeeding in business, can get sinecures as managers, etc., which are lasting. Poor, uneducated men know that there is something wrong in all this, and they try to remedy the evil by organization, by which they have done a vast amount of good, but have thus far failed to find the true cause of poverty. Believers in the natural religion as taught by Christ are increasing rapidly, but quietly, under various names. It is these intelligent forces that will in the end join hands with the laboring man and educate him, and thereby not only abolish poverty, but much of the disease now prevalent. If every member of our churches could lay aside their creeds and become disciples of truth, the church would be, not only the spiritual guide, but the government of the people as well. J. M. W.

TRUTH IS THE CORNER STONE OF ALL HUMAN PROGRESS.

"WITH ALL THY GETTING GET UNDERSTANDING."

THE understanding of *truth* comes through intuition only, and not through reflection. An intuitive person could sit in a court room and detect the true and false evidence as given. He can also foretell much that will happen, and is a safe adviser. The world would credit him with "second sight." This gift would be invaluable in a detective, but useless in a judge, showing the absurdity of statute law which must be interpreted regardless of justice. A man either possesses this power or he does not possess it, or he possesses it in degree between the two extremes, as illustrated by the following standard, or

SCALE OF TRUTH.

1	2	3	4	5	6	7	8	9	10
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We have selected as illustrations the extreme numbers of 1 and 10. Let us suppose, for example, a person that ranks 10; they have no idea whatever of truth, they are vacillating in all things, and always believe the *last* thing they hear, until they hear something else, which may be directly contrary, yet they believe it implicitly; they have no mind of their own, but are like a feather in a shifting wind, hence the maxim, "Many men of many minds." A torch-light procession or a stump speech will change their vote, which is given to the party making the last effort. If they never know but one creed they will be faithful devotees to that creed, but a new creed would be accepted.

Not one in one thousand, perhaps, would rank 1 in the above scale, but what a different being that one is; they intuitively recognize the true from the false instantaneously. They have faith in nothing, believe nothing, reverence nothing but the absolute truth; they will rarely waste time on the modern "spouter." They are the advanced guard in mental culture. New thoughts come to them like a flash of light. They dress for comfort, and eat to live, are not often society people. The frivolities of fashion is a dead letter to them. There is so little of truth in modern social life, that they may have to delve into the musty literature of the past for mental refreshment. They are the advanced guard of civilization, yet ignored by the fashionable multitude behind, who reap the harvest from the seed they have sown.

The numbers 2 to 9 are in degree same as the others. 9 is stronger minded than 10, 8 is still more so, 7 still stronger. 6 and 5 are the happy medium between truth and falsehood, that is if there can be a happy medium in such a condition, which numbers 1 or 2 would never admit, as they would only recognize truth untempered by even doubt. This is a subject of vast importance. For if any person possesses the power of the lower numbers and should prove unprincipled, they can hold in mental slavery those ranking in the higher numbers. Even the most ignorant look up to their associates possessing this faculty as "Oracles."

Jos. M. Wade.

JOHN WILKES was as remarkable for his ugliness as for being universally a favorite with the fair sex. On being asked the secret of this, he replied that it took him but five minutes to talk away his face.

MEMORY.

As the body is provided with members, so the mind is endowed with faculties, which by proper training become capable of acquiring every kind of knowledge. Of these, perhaps the most important is memory, because without it all our other faculties would be useless. Memory has been correctly called the store-house of the mind. Memory has two functions, *viz.*, that of retaining and that of recalling ideas of the past. These are not always bestowed in equal degrees. Some retain knowledge, but cannot recall it readily; others, who know much less, have the knack of recalling what little they do know precisely when it is wanted. A man's memory is perfect then, in the degree with which it is endowed with these two attributes. Experience has shown that a naturally defective memory may be greatly strengthened by cultivation, and it is a well-known fact that men remember with ease things they find necessary to recollect habitually. For instance, the merchant has a remarkable facility for remembering the various prices and other circumstances connected with his business; and this is true of every calling. The explanation is that in matters of business a man is compelled to habits of systematic arrangement, and close attention. This fact gives the key to the improvement of memory, and shows that attention and association of ideas are the only means of attaining that result. Attention properly means that habit of the mind, by which it concentrates its whole force on the object immediately before it, to the exclusion of everything which has no direct connection with it. No idea can be distinctly impressed on the memory if the individual is not fully capable of this effort. The want of this power of concentration is the cause of the vagueness with which most people find their ideas imprinted on their memories. This most important power of attention can be attained by a vigorous effort of the will.

Our minds are so constituted that one remembered fact suggests another; this we call association of ideas. This faculty may be very advantageously used, and by classifying mentally according to some relation existing between these facts which we find it desirable to remember, much less difficulty will be experienced in recalling them than if no such system of reasoning were employed.

Alethe Gunn.

ASTROLOGICAL DEPARTMENT.

DR. C. D. SHERMAN, EDITOR.

This department will be especially devoted to Editorial and other matter pertaining to Astrological science. The editor will also give simple methods of reading the effects of the planets on human life. Illustrations, including charts of noted people, will be given from time to time as an aid to students of the science.

Chart filled out . . . \$1.00 } Together . . . \$1.50
 "Greeley" . . . \$1.50 }

ASTROLOGY.

It is not the intention in this department of this magazine to consume much time or space in trying, in a theoretical way, to convince its readers that Astrology is a fact; that the various changes incident to all life are brought about by or correspond to the varying positions of the planets as they revolve in their pathway around the sun; but to place before them the astrological methods by which they will be enabled in a simple manner to judge for themselves, and enter into the immediate study of their own lives and its attending phenomena. There are many marked periodical occurrences, such as the seasons and the tides of the ocean, that intelligent minds have long since admitted as due directly to their power or sympathy; but that our mental, social, and ever-changing life should be as directly under their control has been set aside as being against the individuality of man; those persons contending that each human being has an identity of his own, and that were Astrology true all chance of personal salvation would be destroyed, reducing man to a state of vegetative evolution and substantiating human irresponsibility. This state of irresponsibility they are willing to recognize as in accord with all conscious life until we come in contact with man, on whom has been bestowed superior faculties, by means of which he is enabled to control and guide his life toward higher states of existence, that he may eventually rule the very elements and to a degree operate celestial wisdom. A partial investigation, no doubt, would bring theoretical conclusions of such a nature; but no deep student of the science has ever found one particle of evidence showing that the mental spiritual part of man was ever subject to the mundane effects of the planetary system, to which we are allied, and in whose vibratory force we exist. On the contrary,

Astrology teaches that the human mind has power to control the forces which operate upon animal life and lower atomic structure, manipulating the forces that cause the attractions and repulsions to which purely instinctive Nature responds. Hermes says: "Science and art are the operations of the rational. Beasts are unreasonable; they do things, not by science or art, but by Nature, for science and art are things that are taught, but beasts are taught nothing." We can plainly observe that the most domesticated animals revert back to their primitive conditions as soon the superior impulses imparted by man have spent their force. These facts show that they are wholly subject to natural planetary laws, and all improvements of such animal natures demonstrate the power of the superior spiritual part of man to overrule the prevailing astrological laws. Astrology is the science by which we are able to foretell future events by the positions of the heavenly bodies, which were placed in the firmament by an all-wise Creator for signs and for seasons, for days and for years. Everywhere manifest there is cause and effect. So in reality, the evolution of man is an attempt to rise above effects, to gain true knowledge of cause, and to produce results at will. So man must rise to the sense-level of all forces, and rise through the spiritual personality which constitutes him superior to all other manifestations of life and more closely allied to the Deity. Affliction and all current life conditions create mental sensibility and will naturally produce clearer consciousness. Astrology predicts what changes in life will attend us, thereby affording opportunity of averting many disasters, and also bringing to notice those advantageous periods and moments that would result in marked favor to ourselves if taken advantage of.¹ That God has implanted a portion of his Divine Essence in every atom in the universe that it may work out its own destiny is an ever-admitted fact, thus making the animal, vegetable, and mineral world subject to cosmic law and ruled by the planets. All minerals accumulate and disintegrate in obedience to the attractive and repulsive ætheric forces which are ruled by the planets. The lily and rose bow their heads to receive the life elements bestowed by the planets ruling their nature. All generation

¹ There is a tide in the affairs of men, which if taken at the flood leads to fortune. — *Shakespeare*.

of life evolves from germs in which are planted the elements that will become active when operated upon by planetary sympathy, and assume the forms represented by animated life about us, finally sinking back into decay awaiting patiently the future demands of Creative Will. Astrologers have classified vegetable, animal, and mineral elements, that humanity might benefit through knowledge of their direct sympathies; that the physician might counteract the malignant force of the planet Saturn, by using herbs of beneficial nature; that the chemist may find potent subtle compounds, and the farmer plant his seed at proper times, that the greatest amount of good result from each and every effort. Astrology indicates the mental tendencies and inclinations of the individual, and by consulting the horoscope of time of birth he can decide the proper avenue of labor to which he is adapted. These are but a few of the many departments of Astrology, but at the present time it is the intention to enter into a field of study that will place within the grasp of every inquiring mind the most practical and simple method of reading their own lives and solving the many problems that arise from time to time, bringing into use the life charts of many persons, some noted, as illustrations of the grand truths contained in the science of Astrology.

Dr. C. D. Sherman.

MENTAL SCIENCE AND ASTROLOGY.

If we could accurately read the stars we would see that the different lines of thought that become a part of our lives from hour to hour as we progress are the result of sensation produced by the many planetary combinations that are continually occurring. These planetary changes give rise to all mental conditions which induce the expression of the various acts by which human life is demonstrated. As the birthright or life-impulse of each individual varies, so is planetary effects marked in proportion as the organism is sensitive or complete. Development in the inferior orders of life is relatively as the form development is more or less complex, the lowest forms of life being more subject to the planetary forces controlling *form*, than to those identified with *sensation*. Each grade of life admits of the different classifications of species, variety, and individuals, each evolving in accordance with its germ nature, the whole grade or class collectively being subject to

the atmospheres controlling that especial variety or class. In animal life there is a higher and lower expression of the same variety, and with the human race the same condition occurs, this classification being based upon the germ impulse and not bearing especially upon direct kinship. Many times the germ projected from comparatively low conditions of life possessing elements that respond to the more subtle planetary forces, and consequently are adapted to higher development. Each form of life has the animal and Spiritual soul elements that governs its department of the Universe, to reach up to, and draw from, and thus they operate in attainment with the law of universal harmony. The superior conscious element of man is identified almost separately from his animal expression, allowing him individually and collectively to sense both the celestial and mundane effects of the planets. Through conscious and unconscious sensing of the celestial planetary forces which rule the mundane, he is gradually rising superior to those forces that rule the physical of life, and finally, by natural or acquired growth will control and operate them. The Spiritual nature of man is continually operated upon by the celestial principle of the stars, and from the effects of this force has man been ever predisposed to seek the divine of his nature, and this fact has given rise to the many religions which are the interpretations of thought-conditions arising from the interior illumination of people especially subject to celestial planetary force. At times and seasons Divinely inspired people have arisen to conscious realization of the God-element within them, and the wisdom obtained at such times has been set forth as religious instruction to assist their kind towards Divine conception, hence the many religions identified with the world's history. Every atom attracts others of its kind. Individuals affected by the same relative positions of the planets are attracted together. The same is true of sects, tribes, and nations. This law is working universally. If we should study the nativity of each person attending a scientific course of lectures we would find that they had responded to never-failing astrological laws, and were each one subject to the prevailing planetary aspects or positions at that time. Railroad disasters involving loss of life, and all phenomena of similar nature, are the effects of planetary impulse, and all

atomic nature responds, whether human or otherwise, except such human beings as have attained to spiritual consciousness sufficient to over-rule the mundane laws governing destiny or fate. Certain positions of the planets produce powerful electro-magnetized conditions of the bodies of some people at times, and when those peculiar conditions occur the faculties are increased by the excess of the subtle forces by which they are encompassed, and a marked tendency towards subjective or refined lines of thought occurs. The consciousness is increased and the faculties are extended. The creative power is more fully realized and conditions of emotional ecstasy and exaltation ensue. Everything is in one sense exaggerated, especially so if a strong mental balance is not in accord. The God-power is more fully realized, and disease and physical death can be arrested by the intense operation of *will or desire*. The experience of each different soul while in this exalted state differs, owing to the varied and different paths through which they have evolved to their present state of consciousness, and the different understandings to which they have attained. Christ, faith, Mind, and Will, as diversified causes, are the result of imperfect human conception in the attempt to solve the problem of *first cause*. Many people become conscious in the same strata of force, but they sense each according to his personal development. The Spiritual Halo identified with man is ever enshrouded by the reflex of animal nature, and ever will be to some extent as long as we are mortal; but the differings in opinions are in most cases superficial, a mere cavil of words, as there are strong, underlying, truthful motives which the personal Ego of man ever attempts to circumscribe. Close examination of astrological law would prove to many of those people that they had for a time been lifted by a wave of planetary force, and when the wave recedes they would find themselves at the point which represents their normal growth. The world's history contains but few accounts of continued life expression of individuals who had attained to At-one-ment with the Father, and the lives of Buddha, Christ, Paul, and a few others Divinely inspired, have helped to enliven the inspirational natures of millions of people. In those cases the germ was *en rapport* with the divine Planetary laws of being, but in most cases the current

of life had merely for a time touched the borderland of immortality, to sink again to levels subject to the ever-varying changes of Mundane Planetary law, but changed, for he who once senses the glory of the Divine Master will ever sing His praise. A superior state once sensed becomes a condition to be sought, and the individual begins to enter the realm of rational inquiry that he may round out to a life in continual accord with it. The process of rational inquiry involves the activity of those faculties which relate to the Divine part of our nature, those which whereby we are enabled to sense and understand the essence of things, and use those essences to control all inferior conditions. This power of man constitutes his free moral agency, and is in harmony with the higher teachings of Astrology. Celestial Astrology indicates the subjective of life force, Mundane Astrology the objective or external of life effects. All students who become possessed of superior conditions of wisdom must have knowledge of the mighty forces that sustain us as individuals, in harmony with the planetary system of worlds operating in correlation with us. As our world to-day is subject to a new cycle of planetary force, so are individuals becoming conscious in the mighty powers, and true civilization advancing. Mind to-day is practically externalizing the fiction of the past, and in our very midst individuals are grasping realms of force, that conditions of more enlightened humanity may receive the benefit. Already is the fact realized that mind is the ruling power, and many who have felt the thrill of conscious life are seeking the wisdom of the Spheres, that they may place themselves in responsive sympathy to receive the influx of their Heavenly gifts. Ere many years will the human race worship at the shrine of Jupiter and uplift their souls toward the Divine Creator who has set the stars in the firmament "for signs and for seasons." Eagerly will they watch the grand conjunctions of the benevolent planets, that they may receive their full effects. Again will they watch for the Star which is to guide them to the sacred spot that claims the human germ whose birth-right is the true expression of the Divine in man, that being whose body represents the grand harmony of many Planetary Worlds of force, whose Mind expresses true consciousness of the Divine Creative Power.

Dr. C. D. Sherman.

Preserve the First Number of Greeley.

THE ZODIAC.

HISTORY proves that from the remotest times means have been taken to divide the heavens into such relative compartments, by imaginary circles, as was necessary to determine the position of those stars and planets that seemed to have more especial sympathy with the evolution of this Earth, its inhabitants and general phenomena. By means of the distant and apparently fixed stars, a belt or path was mapped out, following parallel to the central line of the sun's orbit, and extending eight degrees north and south of that line, making this belt or zodiac sixteen degrees in width. The seven planets, considered as directly identified with the cluster of worlds of which the Earth on which we live is one, never pass to the north or south of the sun's ecliptic, or central line of the zodiac, more than eight degrees, thus confining all the movements of those celestial orbs to that portion of the heavens. This zodiac or belt is divided into twelve principal clusters of stars, called constellations. If a line was drawn to dimly outline these clusters of stars, each cluster would to some extent conform to the figure of some animal, and by many nations and classes of people they have been given names corresponding to different animals; and deep study has proved the fact that persons born directly under the influence of any one of them possess traits similar to those portrayed by that animal. Knowledge of these facts has been in possession of humanity even in the earliest states of civilization; and we can imagine with what wonderment and awe crude humanity has ever watched those moving orbs as they appeared in different portions of the star-lit sphere, warning truthfully of approaching changes, and from the realm of his imagination, contributed animal form to their varied outlines—picturing the heavens with the life to which they were so closely allied. From the same source have arisen the different zodiacs connected with the literature and symbolism of different nations and people. The Dragon of China, Lion of England, and Eagle of America, are all symbolic of the animated heavens, and, from the high priest jewel portrayed on the breast of Aaron and the Twelve Apostles of Holy Writ down to the Herculean fables, all portray the power invested in those celestial signs, and their correspondence to

occurring events. The constellation rising or ruling at birth, alone, gives to the student a field of study that will demonstrate the great harmonies of Nature, and the destiny of human life.

Each sign of the zodiac is divided into 30 degrees, making 360 degrees in the whole circle. These degrees correspond to the days of the year, in so far as it is possible to get the middle line between the solar or sun year of 365 days, and the lunar or moon year of 355 days.

THE TWELVE MANSIONS OR HOUSES.

ASTROLOGY divides the tract in which the sun appears to travel during each twenty-four hours into twelve compartments, called mansions or houses, so that each day produces people born under each of the different zodiacal signs. Owing to the revolution of the earth being in an easterly direction, the sun and all the planets appear to pass through all of these mansions or houses during every twenty-four hours, six of them by day and six by night.

SIGNIFICATION OF THE TWELVE HOUSES.

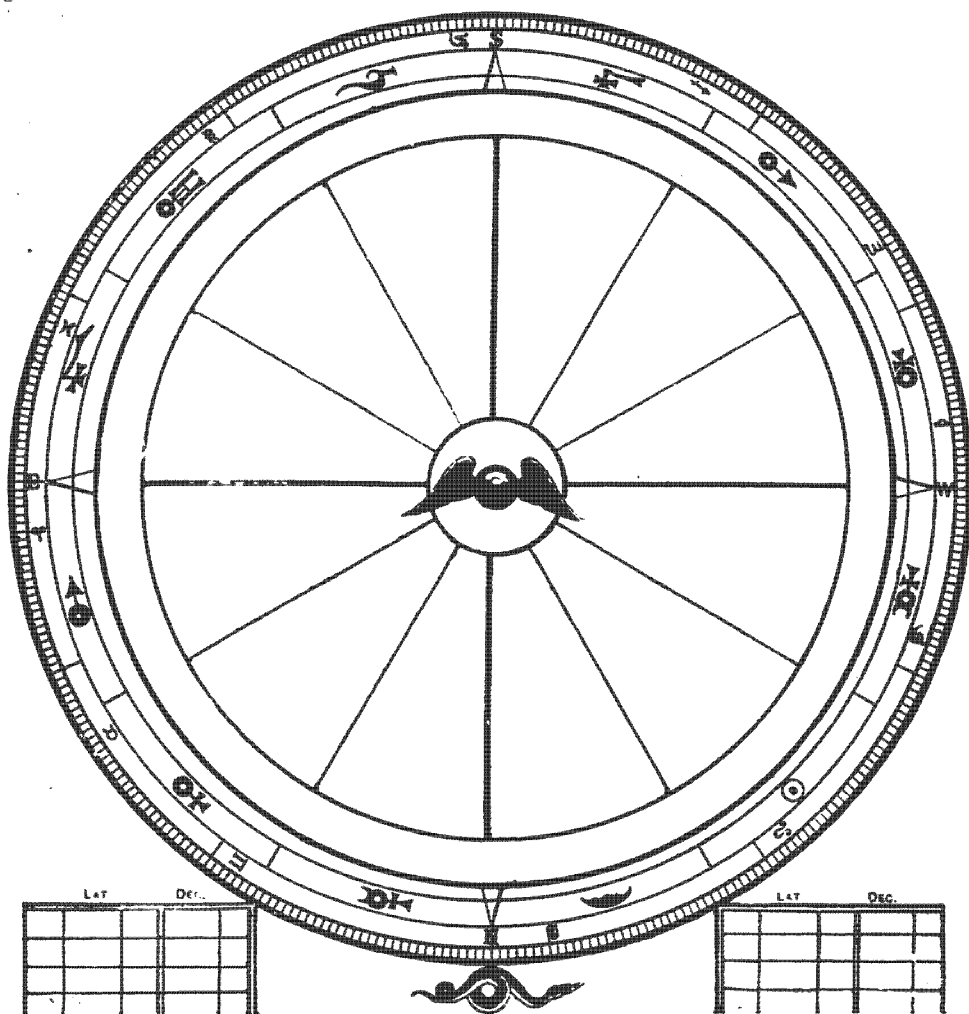
THE signs of the Zodiac correspond to, and represent the different parts of, the human body. The *Twelve Mansions* stand in the same relation to man, and also define the many incidents occurring throughout life. To these different houses, taking into consideration their signification, every student of Astrology is obliged to refer; each question to be answered having relation to that portion of the Zodiac represented by one of the twelve houses. As these houses are strong or weak, or in other words, as the planets are posited in them or aspected to them, just so much is the life of that individual marked in those departments signified by that house. These houses are numbered, and always occupy the same relative positions. The starting point of each house is called its cusp or point.

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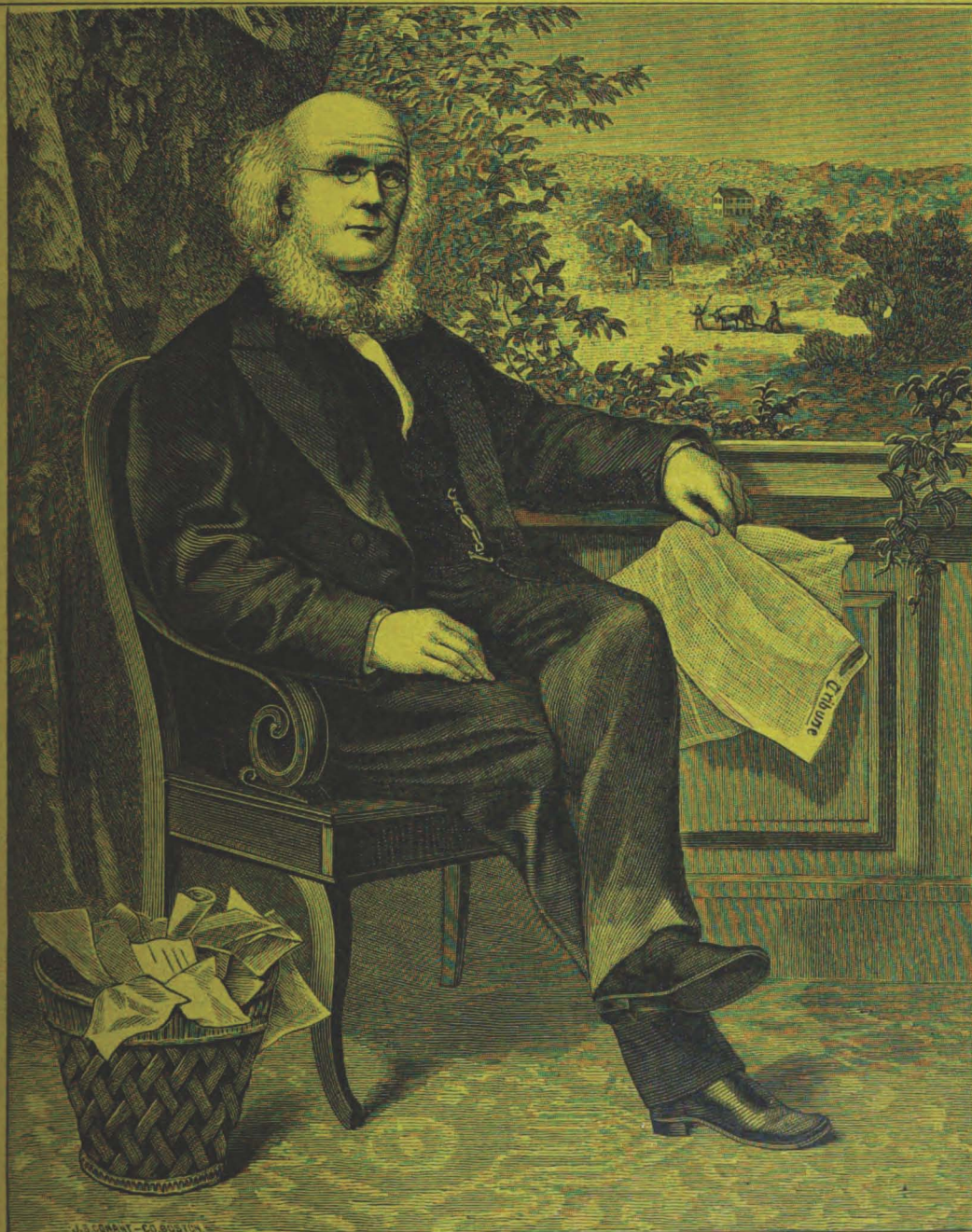
GREELLEY

∴ ∴ A JOURNAL OF ∴ ∴
NATURAL SCIENCE.

Vol. I.

BOSTON, FEBRUARY, 1889.

No. 2.



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EVERY person should possess some knowledge of their planetary birth-right. All events of Life, Health, Prosperity and Disease are in accord with the movements of the Planets that are related to the Stellar system of worlds of which the Earth is a part. Our very moods change as they affect our heart's impulse; and to respond in harmony to their benign will, and to overcome their malignant atmospheres, it is necessary that every one should have knowledge of the Planets that rule their individual destiny.

For information on this subject, address—

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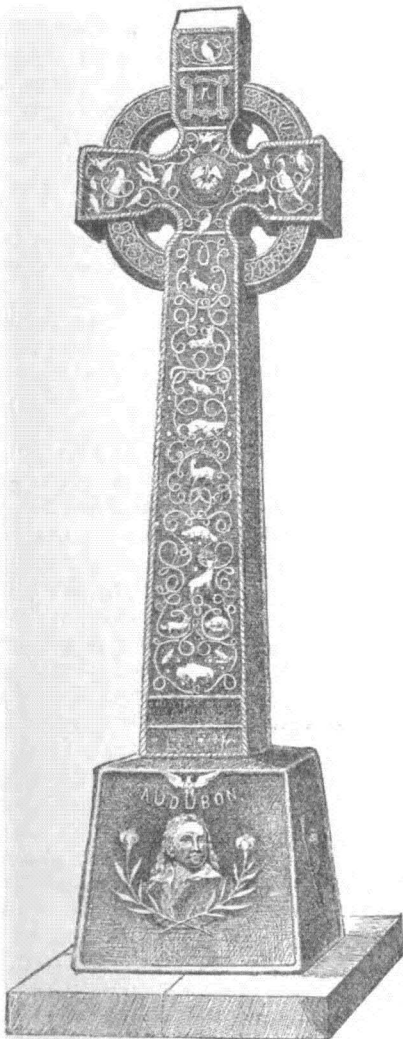
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VOL. I.

BOSTON, MASS., FEBRUARY, 1889.

No. 2.



A MONUMENT FOR AUDUBON.

ABOUT four years ago Prof. Egleston of the School of Mines, Columbia College, N. Y., while in company with several gentlemen in

Trinity Cemetery, noticed that the great American naturalist, Audubon, was buried in a very obscure portion of the cemetery; that the vault, which was a plain one, had nothing but the name of Audubon upon it, and was besides in need of repair. Prof. Egleston suggested to the other gentlemen that amongst them they raise a subscription to put the vault in repair. This proposition was not accepted. A year later, seeing it still in the same condition, he suggested to the authorities of the cemetery that as a great man was buried there, they should transfer the vault to a more conspicuous position, since there was a likelihood of a street being run near the vault. Upon this suggestion, it was transferred to a situation at the foot of Audubon Avenue, within sight of Audubon Park, in which was Audubon's residence. Prof. Egleston then wrote to Prof. Baird who had been a life long friend of Audubon's, but it was at the time of his last sickness, and the letter did not receive his attention. Prof. Egleston then wrote to the members of the American Association for the Advancement of Science, suggesting that they interest themselves in the matter, but nothing was done. In the autumn of last year, the New York Association took the matter up and appointed a committee to act upon it, of which Prof. Egleston was appointed chairman. This position he accepted, and the committee went to work immediately to consider a design for the monument; this was chosen from a large number of plans submitted. They decided that to carry out the project properly, about ten thousand dollars would be required, but as the summer preceding a presidential campaign is a very inopportune time for such a project, very little has been done. Perhaps one tenth part of the sum has been raised or promised. But now, that the presidential election is over and people are settling down to business in earnest, and can give the mat-

ter better consideration renewed effort is being made which it is hoped may be crowned with success. A portrait of Audubon taken in the prime of life by Cruikshank accompanied by a fac-simile of his autograph, has been engraved, and a copy will be presented to each subscriber to the monument fund.

John James Audubon was a native American, although born in Louisiana, he belongs to no state. He is the great *American* hero of natural science, and has shown a courage and devotion worthy of an American general. He travelled through trackless forests for thousands of miles, he explored almost every corner of our country when it was a wilderness. He was besides an artist of world wide fame, and sketched the birds where they fell. Many of his descriptions of bird-life are as interesting as anything to be found in the English language. No scientist ever lived who accomplished as much as Audubon did, and it is to be hoped that the American people will meet the question of raising a monument with a liberal response. The mere mention of the name of Audubon in this connection should bring forth ten thousand dollars from monied men in a short space of time, and we are satisfied that were his history better known the first appeal would suffice. All communications should be addressed to Prof. Egleston, Columbia College, New York City.

THE FOOD OF BIRDS.

WE find a great deal of ignorance existing, even among educated people, in reference to the food of our commoner birds. Naturalists, of course, understand this matter so well that if a new bird could be discovered that had never been seen by man, they could tell precisely what was its food. The beak, the claws, and the general make up of the bird would indicate this distinctly to him.

The bird dealer has two kind of birds which are kept as pets, either for their song or plumage, and which he designates as "hard billed birds," and "soft billed birds." The hard billed birds are also known as "seed birds," and feed on seeds almost entirely; the "soft billed birds" are those which feed on insects of various kinds, while in the wild state. In confinement a "food" has to be manufactured, imitating as nearly as possible their general natural diet; the nearer the imitation, the more healthy will be the bird in confinement. The bird dealers are seldom naturalists, and as to the natural

food of their birds, they are often ignorant, or of their habits in the wild state, and from what part of the world they come. It is different with the naturalist, he classifies birds on a scientific basis. He knows them at sight. He recognizes them by their flight, and if hidden from view, by their notes. There is to the naturalist the insectivorous birds, fly catchers, the different families of seed eating birds, the game birds, and the birds of prey, etc., each of which might be divided into several classes. For instance, the swallow family live entirely on winged insects, which are always taken on the wing, and in no other way; hence when the insects of the season die off, and the young remain in the chrysalis state, the swallow's food is gone; and he must migrate southward, which is done with great regularity. The fly catchers, also, as their name indicates, live largely on flies, but their food is taken in an entirely different manner. The bird perches on the limb of a tree until he spies his victim, when at once he makes a direct flight for his prey, which he unerringly secures, and returns perhaps, to the limb from which he took his flight. They will also take insects not on the wing; hence, if they so desire, they can remain with us longer into the fall than the swallow. We have also the various families of woodpeckers, which live on grubs to a large extent, also insects in the larvæ and chrysalis state. They can secure their food during the entire winter, either from under the bark, the rotten wood, or in the crevices of the bark; hence it is not necessary for them to migrate, and they remain with us throughout the year, although in winter they do not confine themselves to any locality. Many of the woodpecker family will eat acorns, chestnuts and similar food, when reduced by the inclemency of the weather.

Seed birds are those which live almost entirely upon seed, which is usually produced on weeds and similar plants, although all seed eating birds will eat insects more or less, especially during the brooding season, when they will not only take insect food, but fruit, etc., and they do a good deal of scavenger work as well, at that time. Then we have the crow family, which includes the jays, some of the blackbirds, etc. They are largely scavengers, and nothing comes amiss with them. The crow and the jay will rob birds' nests of their eggs and their young; the crow will also take chickens, snakes, etc.

The jay family, during the severe weather of fall and winter, will live largely on acorns and chestnuts, which they no doubt store up at their convenience as do the squirrels and other animals. They are also very fond of corn. The jays are great planters of forests, by dropping acorns from the branches of the dense pines; as most people have observed, when pine woods are cleared, oak trees take their place. The severity of the weather inland will drive the crow to the rivers, from the rivers to the sea coast, and when the heavy snows and frost continue, they will migrate South as far as Jersey, or even to the lower Delaware and the Chesapeake. But their migration is only one of necessity from scarcity of food in their accustomed haunts. The distance migrated seldom covers over two or three hours' flight.

Then again, we have the birds of prey, which live entirely upon animal food. With rare exceptions, this food must be captured by the bird that eats it. They prefer in all cases to be their own butchers, and the question of conscience never interferes with a prospective good meal. Many of them will take dead food when reduced by starvation, but not otherwise. The sea birds are nearly all scavengers, at least it is safe to so designate them, although many varieties live on a well-defined diet, such as shell fish and certain vegetable foods. The migration of the gull seems to be determined almost entirely by the weather and the question of open water sufficient to enable them to get their daily rations.

The parrot family, including the cockatoo and the paroquets, we only see in confinement in this latitude, and they are variously fed. Sometimes their food is seed almost entirely, and at other times "soft" food; this is governed by the knowledge or lack of knowledge of the dealer, often. While in the wild state their diet is almost entirely fruits, and the seeds which grow in fruits, and various nuts and roots. The paroquets are but miniature parrots as far as food is concerned, though some of them consume seed in the wild state. The Carolina paroquet, which is the only native specimen, is rapidly becoming extinct. It lives almost entirely on cockle burrs in the wild state.

JOS. M. WADE.

"GREELEY"; A JOURNAL OF NATURAL SCIENCE, is the title of a new publication by Jos. M. Wade, of *Fibre and Fabric* fame. The

publisher says that the first real object is to gratify the editor's insatiable desire for knowledge. He proposes, also, to impart to the readers some of his knowledge in his "plain English way." Possibly you may imagine the character and object of the magazine from its title, but don't be too sure. If you wish to understand and appreciate any of Wade's publications, just read them. He "crops out" altogether differently from others, and rarely fails to interest. —B. L. Burr.

A KIND WORD.

I AM very much pleased with your "GREELEY." The face on the cover gives one a peaceful thought, before opening the magazine. The tint of the paper is most grateful to the eyes, fitting background to the bright thoughts inscribed therein. —E. C. G.

WILL GROWTH.

"Only out of the depths of contemplative Silence the great Light of the Soul can arise."

THE Divine Will operates silently and unconsciously throughout the visible and invisible universe. Equally silent is its operation within and upon man. The mind operating in an intense calm can move the very foundation of things, but to gain that repose in the *essence* of things, it is necessary that man collect and hold himself free from the disintegrating effects of the mass about him. "Everything is possible with God." The possibility of man exists in the use of his actual knowledge. These expressions convey a universal faith in God and a limited faith in man. Man's faith in himself increases as God becomes a part of him. God is one, and wholly conscious. Each human being must strive to become as nearly the same as the laws of physical limitations will admit. Divine Wisdom is knowledge in accord with Truth. Man's individuality is capable of sensing truthfully when he has full use of it. In order to possess himself, he must collect himself. He must study the laws of integration, and battle the forces that disintegrate. This must be a mental process, and begins in the attempt to free the mind from entanglement of physical sense to enter the realm of spiritual sense. It is necessary to prepare to enter the great calm, by governing every element that produces undue agitation. We must control anger, lust, avarice, and all elements that produce conditions of mental restraint and outward chaos. We must prac-

tise control of lower self. This practice creates individual will power. Few people recognize the will element. Strong emotional conditions may be indications of weakness. The deep underlying forces which sustain individuality, those attained through growth, and which are the sum total of life's experience, and express the true presence of a person in this world, represent the normal will power. The more we become conscious in the atmosphere that expresses our will, the more are we enabled to control results. This will atmosphere embraces and will reflect the imprint of everything to be recalled for use through the operation of the faculty of memory, because it holds in unconscious activity vibrations in accord with every sensation experienced in life pertaining to sight, hearing, and the other faculties, and their truthful response constitutes perfect memory. The intensity and repose of this will element defines the mental growth attained, as refinement of nature and deep mental power requires subtle forces at command to carry expression in their realm. By meditation, reflection, and concentration in any single line of thought, we gradually come to its full expression; because we have separated something from the mass, and have brought it to full view. Concentration in different lines of thought produces entirely different results. The spiritual emotional nature of man creates conditions for growth of the divine of his nature, and are identified with the heart; and by the ancients the heart was considered as the point of strongest polarization of force of the whole body. This idea possibly may embody truth as well as mental conception. The emotional should be the result of, and combined with intellectual growth; for only through their united effort is the realm of true power agitated, the presence of God realized, and Christ become a reality. More simply emotional natures are liable in the present state of the world to fall a prey to their own lower natures, or under the purely positive intellectual will of persons void of true principle. Intellectual growth is necessary to define all conditions and separate the true from the false, until we exist wholly in the Truth and are protected. The first point in the pathway toward individuality (*will*) is the attempt to withdraw from the mass of human life about us and become enabled to truly observe them. To be perfectly able to judge the physical, we must become wholly

free from it; but we must not expect to become God while man, but true aspiration and deep desire will lead us a great distance on the path. Meditation and concentration on one beautiful thought, while the emotional nature is in joyful attunement with the spirit, produces marked advancement in the soul's development. Let the principle involved in that line of thought project its power into the life you live by act and word. You are beginning to be self. You are moulding the lives about you. You may not notice it at first, but you are gradually withdrawing from them, and will soon be far enough away to observe them and affect them. You must not enter the realm of abstract meditation, to continually dwell there; you would soon become useless: that process alone would develop merely the negative of spirit; you must create its activity, and operate it in the physical universe. You must grow equally in the positive and negative of nature, become negative to the divine element, and positive in the expression of its control upon matter. Half an hour each day will produce much in the way of health as well as mental consciousness and power, if devoted to earnest purpose. Remember the inner self is perfect: every atom held by Spirit becomes purified. "Seek and ye shall find." Ye will gradually grow in attunement until the time of the Master's advent. Ye are Paul on the road to Damascus.

—Dr. C. D. Sherman.

THE LIVING TRUTH.

WHAT inspiration to an honest person is found in the above word, "Truth." Men have been tortured on the rack for daring to be truthful. Men have been burned at the stake by religious bigots, because they could not accept untruthful dogmas. The truth might be compared to a boiling geyser; no matter what effort is made to put it down, it will rise like a bright electric light, like the star of Bethlehem of old, to lead mankind to his destined haven of rest. A disciple of truth may be killed for his presumption, but the truth remains. Ignorance kills millions every year, when the light of truth would prove a saviour. The multitude must keep up their Quixotic attempts to strangle truth. Why? If truth should prevail, what would become of the legal fraternity? If truth should become universal, disease would be no more; and what would become of the medical fraternity? If truth should become uni-

versal, all mankind would become honest ; and what would become of the Police department ? War would cease ; and what would become of the Military department ? If truth should become universal, creeds would melt from sight like tallow in a furnace, and the occupation of ministers would be gone. If truth became universal, men would worship their maker after the manner of Christ, and costly churches would no longer be required. If truth became universal, fine clothes would no longer cover the hypocrite, the harlot, and the sinner. The millions for fine clothing would be no longer required ; labor would only have to produce the necessities of life, and three or four hours per day would enable them to do this. Credits would cease, panics would end, goods would sell themselves ; one man could no longer deceive and cheat another. If truth could be universal, there would be such an upheaval of society as was never seen on earth ; some that are in palaces would find themselves in hovels, and some that are in hovels would land in palaces. Ah, no ! truth will be fought to the bitter end by all but its converts ; truth never can be put down,—if every man on earth should battle against it, it cannot be put down. Millions of men and money are leagued against it, but to no purpose ; it would be just as easy to destroy light : we can shut it out for a time, but only for a period of time, for *truth is God and God is truth, love, and justice to all.*

JOS. M. WADE.

REACHING FOR LIGHT.

"There is a Divine principle eternally glowing and growing from the inner to the outer in all things." *Francis Barrett.*

EVERYTHING in nature reaches for light, whether vegetable or animal. The sunflower is such an intense searcher after light that the disk of its flower follows the sun. The potatoe growing in the dark cellar will send out its spindling stems towards any faint ray of light, and will die struggling to reach it. While life is pent up in the seed, darkness is necessary even, for its preservation. But, the moment heat and moisture is applied, light becomes necessary for its development into a healthy plant and to perpetuate its kind. Thus it is with the human family the only possible chance for development and salvation is the development of a desire accompanied by the act of reaching out for light. The physical body may grovel in darkness, wealth and sensual pleasures ; but the mind,

the intellect—that part of God intrusted to every human being,—will reach out for light, more light, and through light only can life everlasting come.

JOS. M. WADE.

ONE TRUTH AND ONE CHURCH.

"WE would have all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then teach, that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity ; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, i. e., spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

"There being but one Truth, man requires but one church—the Temple of God within us, walled in by matter, but penetrable by any one who can find the way : '*The pure in heart see God.*' "

—*Isis Unveiled.*

AN APHORISM.

AFTER the mind has extracted all it can from an aphorism, then hold it in your brain ; take it about with you, as it were, into the street cars, while you wait for lunch, or where not else. Simply brood it, as we say of a bird that she broods the nest. The subconscious mind knows the under side of that aphorism ; it is based upon the finer forces ; it attracts them, and they will enlighten you. This process is mysterious,—that is to say, it cannot be put into words ; it must be experienced to be known. This is the philosophy of abstract meditation.

—*Path.*

ARYAN MORALS.

"Of all pure things, purity in acquiring wealth is pronounced the most important in this world. Hence the means used for gathering riches should always be pure ; especially so in the case of those public men upon whom the people have to wait for the redressal of their wrongs. The sovereign shall maintain purity in this respect by banishing bad men from his realm, after confiscating all their possessions."

"I ADMONISH thee, whosoever thou art that desirest to dive into the inmost parts of nature, if that thou seekest thou findest not *within thee*, thou wilt *never* find it *without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES.—*Abipili.*

THE CROSS.

We shall know some day, why the mournful cross
Was given us to bear;
Or why we seek mid earthly dross
For gems that are pure and fair,
Even the cup of bitter pain
Bestows at last a heavenly gain.

We shall know why summer roses die,
Their bright leaves wither, one by one;
We shall know full soon, the reason why
Our fondest hopes have flown;
When the angel in our heart shall say
"Fear not! but roll the stone away."

—*Marion Helen Bassett.*

CONSCIENCE.

"THE rights of conscience are inherent, inalienable, above and beyond all compacts and statutes. They are not and cannot be subject of legislation. The right of free thought, speech, and action on all subjects, limited only by the same rights in others, is absolute in every intelligent entity. Any abridgment of that right, followed to its logical sequences, will destroy society itself. The great and only legitimate object of government is the enforcement, not the abridgment of personal rights. Religion has to do with a man's conscience and his God, if he has any. It is entirely beyond the jurisdiction of the State. It does not belong to the State to fix and enforce penal sanctions for the violation of laws and obligations which it did not and cannot create, and for which no authority is conferred."—*John B. Wolff.*

"MAN is his own star; and the soul that can Render an honest and a perfect man Commands all light, all influence, all fate: Nothing to him falls early or too late. Our acts, our angels are; or good or ill, Our fatal shadows that walk by us still."

—*Beaumont and Fletcher.*

WEAVING.

THE enclosed poem was sent me by Mrs. Sanderson, with whom I have been corresponding for some months. She is of a bright inspirational nature, and has had many trials that have appealed to her true inner nature. Sitting by the window as the snow was softly falling, her past life and present conditions present in her mind, she wove her heart's sentiment into these lines. The question often arises in my mind, whether it is necessary that a life of severe trial should attend such a nature. I sense most fully the double duty attendant upon each of us that is acting in the present field of life. First, to set in motion the great harmonies of Nature, that are to compel the atmosphere of United Brotherhood for mankind, where soul and body can comfortably exist; secondly, to inspire those afflicted natures, that the light already kindled within them may not become extinguished by the crude elements in which at present they are obliged to exist.

—*Dr. C. D. Sherman.*

WEAVING.

Softly, with white feet, and robes of ermine,
As pure as the down from an angel's wings;
As silent and still as the Spirit's breathings,
When teaching a hushed heart of heavenly things.
In crowds they come; guests who long have waited,
Tear drops, gathered one by one from the earth,
Transfigured like a human soul when risen
Into God's glory, out of sin and death.
Gently they weave, with their cold, soft fingers,
A coverlet, warmer and whiter than light;
As down in its folds, they nestle together,
Hiding death and decay away from our sight.
Unseen, unknown, in the world about us,
Forces are weaving with the greatest of care
The woof in God's warp that our life-deeds furnish,
Making the garment that our souls must wear.

—*Mrs. N. J. M. Sanderson.*

OUR WRITINGS.

"IN this world our writings shall prove a curious-edged knife; to some, they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work, that they undertake the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think, nevertheless, that they understand as well when they misconstrue our meaning most perversely; nor is it imaginable that they who are fools in Nature should be wise in books, which are testimonies unto Nature." —*Irenaeus Philaletha.*

FACTS WHITTLED DOWN.

A principle should never be violated; if it is, the temporary good will be overbalanced by the permanent evil.

—*John B. Wolf.*

Liberty gains nothing by swapping a catholic school board for a protestant school board.

—*J. M. W.*

Some one should tell Senator Blair of N. H. what he is playing with.

—*J. M. W.*

The sweet sound of the church bell reminds one of the coming death of superstition, and the final birth of everlasting truth.

—*J. M. W.*

If natural science is not the basis of a man's education, he is but imperfectly educated.

—*J. M. W.*

To the festal board a roasted boar!
Complete with every tusk and hair!

The curse of Adam on me fell,
The toad and bat sustain it well,
Thirsty demons from their blood,
Cause me on revenge to brood.
Morbid fancies thrill me through,
To a curse bestowed tis 'due,
As a brute I'm doomed to wander,
Infused with blood, I sit and ponder,
Celestial light from me is driven;
I'm doomed to hell, debarred from heaven.

—*C. D. S.*

Natural philosophy (Truth) is undoubtedly the stone which the builders rejected, which will become the head of the corner.

—*J. M. W.*

"Only out of the depths of contemplative Silence, the great light of the soul can arise."

Oh! take me to a sunny clime,
Where rose and lily scent the air,
That on their fragrance I may dine,
This essenced life of mine repair.

—*C. D. S.*

It is knowledge not faith, it is reason not religion, that will bring salvation to mankind.

—*J. M. W.*

"To know how a bad man will act when in power, reverse all the doctrines he preaches when obscure."

A man with a strong magnetic influence is on a par with the capitalist. He possesses a power which he may use or abuse.

—*J. M. W.*

"Learn to be poor in spirit, if you would penetrate that sacred light which environs Truth."

What is wanted is to swap faith for knowledge.

—*J. M. W.*

"Learn of the philosophers always to look for natural causes in all extraordinary events; and, when such natural causes are wanting, recur to God."

Life is the union of the mind and the soul.

—*Hermes.*

If the Grant family had not settled with General Badeau, the authorship of at least one book would have been discovered.

—*J. M. W.*

He that is good is the giver of all things, and takes nothing; and therefore God gives all things, and takes nothing.

—*Hermes.*

Knowledge is fixed theory: theory that cannot be fixed, *i. e.*, proven, remains theory, consequently doubtful knowledge.

—*J. M. W.*

The study of the planets enables man to plan-it differently.

Philosophy is mental reasoning, from effect back to cause.

"O'er Industry upraise an ample shield,
Protect the produce of the peaceful field."

—*Matthew Arnold.*

"We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth, and is still;
In mystery our soul abides.

But tasks in hours of insight willed
Can be through hours of gloom fulfilled."

—*Matthew Arnold.*

"All of God's creatures love and feel; few think and know."

A "safe burglary" is often un-safe for the operator.

We may place before a person knowledge, but we cannot make him understand it.

—*J. M. W.*

"There is no darkness but ignorance."

—*Twelfth Night.*

"There is no time so miserable but a man may be true."

—*Timon.*

When a grown-up person persists in wetting a lead pencil it is a sign of a poor memory, absentmindedness, or lack of judgment.

—*J. M. W.*

The things of the earth are not worth our attachment to them.

—*Nicole.*

He prayeth best who loveth best
All creatures great and small,
For the great God who loveth us
He made and cares for all.

—*Ancient Mariner.*

If you would find peace of mind, speak about things and not about persons.

—*J. M. W.*

Some people will admire a specimen of art who could not see the beauty of the landscape from which it was a copy.

—*J. M. W.*

\$750,000 has been offered for the site of St. Paul's church in Boston. This represents an accumulation of unpaid taxes belonging to the public.

The world is a big lottery. Many draw blanks, and others wealth, and still others obtain through their seeming defeat.

—*Marion.*

By the laws of the United States the bone and sinew of the country not only builds its churches, but is compelled to sustain them, whether it has any use for them or not.

—*J. M. W.*

"As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into varicolored fragments called RELIGIONS."—*Isis Unveiled.*

CELIBACY, like a fly in the heart of an old apple, dwells in perpetual sweetness; but it sits alone and is confined.

—*Dr. Taylor.*



"GREELEY."

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JOS. M. WADE, Editor and Publisher.

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IN politics, when the office seeks the man, it is fair to presume the man is honest. But when the man seeks the office, as a rule, the supposition can be reversed with safety.

It is a natural law that we cannot make others happy without sharing the happiness ourselves. Neither can we make others miserable without sharing that misery. Blessed are they who furnish pleasure for children, and comfort the aged, for they will reach a haven of happiness never dreamed of by the purely selfish.

WHEN the civil war, so called, broke out between the Northern and Southern States, there was one solitary individual out of all the millions who did not lose his head, and that man was HORACE GREELEY. His advice was unheeded, and he was laughed at by the profane. We conquered the South at a fearful cost of men and money. We still hold them. They are a hopeless minority, and their case is still getting more hopeless. But this is a republican form of government of the American type—that is, a government of

the people, by a few of the people, for all the people. The "form," however, is all there is of Republicanism about it. The crime of our Southern brethren is that they do not think as we do. Poland, Ireland, and Alsace and Lorraine all dare to differ in opinion from their present rulers. But then we are supposed to live under a Republic,— "a government of the people, by the people, and for the people." The fact that the Southern States is an excellent place for the investment of Northern capital and enterprise will in time, perhaps, secure a majority of voters in favor of the dominant party at the North, and the conquered people will die off. But tradition will hand down to future generations the fact, that their ancestors were a conquered people.

EDUCATED man's littleness is perhaps never so apparent as is demonstrated in the cabinet-making propensity of the daily press. For four long months, often in two editions each day, is a continual guessing kept up of who will be members of the cabinet. If any one of them succeeds in guessing one of the successful applicants, he is as tickled as was the Irishman when he guessed the baby was a boy on the second guess. Pope tells us that "the greatest study of mankind is man." But we fear every student must give up in despair when he reaches the chapter of man's silliness.

NATURE is truth. Natural science is a method of describing nature by pen and pencil. The pencil and the brush produce art. The object of art is to bring the best imitation of nature within our dwellings.

BIGOTS and skeptics are alike narrow minded, but not on the same plane. Neither do they understand things alike, but will both quarrel with what they cannot comprehend. When reason retires, and the philosopher seeks solitude, then hard knocks, vicissitude, and misfortune gladly enter the contest when,

if life holds out, some impression may be made even on skeptics and bigots.

THE lecture delivered by Prof. Elliott Coues before the Western Society of Psychical Research, April 26th, 1888, shows deep research into the practical side of the occult truths underlying the evolution of a human soul. Many facts were fearlessly put forth, and every thinking mind should have the opportunity of perusing the lecture. Many subjects, including Creeds, Woman's Suffrage, Modern Spiritualism, Theosophy and Psychical Research, were brought before the people in a clear and concise way, and true conceptions of the evolution of the present era explained. The "Signs of the Times," as a prognostication of future spiritual conditions of the human race, is a lecture replete with true inception of God and Truth, and offers much to incite man to a life in accord with the finest elements of his nature. This lecture is published by John C. Bundy, of the *Religio Philosophical Journal*, Chicago, and will be mailed in pamphlet form, on receipt of fifteen cents.

IT is an easy matter for philosophers to furnish knowledge, but not so easy to find minds to understand it; hence the proverb, "You can lead a horse to water, but you cannot make him drink." The young philosopher cannot measure the mind he wishes to approach, hence his mistakes. The old philosopher will turn with a sigh from those he fain would benefit, saying, "Alas, it is not well to 'cast pearl before swine!'" No learned Christian will hoard his knowledge, but would gladly give it for the benefit of his fellow-men; but even those in high stations are blind to the knowledge that would bring peace and happiness, and cling to that which springs from pure selfishness.

WE often hear of men being "learned in the law," as though law was a science that could be learned, instead of a conglomeration of statutes, made at different times and under different conditions without any regu-

larity whatever. The qualifications of a judge or lawyer may be entirely different from that of a business man seeking knowledge in other fields. The first requisite to become a good (?) lawyer or judge is a good memory. The second, he must be an industrious reader, with keen perceptive faculties. He should possess patience during a trial, and hear the evidence impartially, for it is the law he must interpret to suit the case and not seek justice. The fact of his being a dishonest, or an immoral man does not interfere in the least with his proper interpretation of statute law, which is usually construed so as to send the poor man to the Island in the least possible time, and prove that the rich man did not perpetrate the crime.

WATER that remains stationary, however pure at the beginning, becomes stagnant, and generates putridity. Metal that remains unused becomes dull, and turns to rust and decay. And so it is with the human intellect: inaction begets dullness and degeneracy, when disease and death follow.

THE first magazine to exchange with "GREELEY" was the *Open Court*, a weekly journal, devoted to the work of reconciling religion with science, published at Chicago, by the Open Court Publishing Co., Edward C. Hegeler, President, Dr. Paul Carus, Editor, at \$2.00 per year. It contains the writings of some of the ablest men of our day.

I CAN imagine the sardonic smile on the face of Misery as he shakes hands daily with his fellow-wayfarers. With what pleasure must he stare into their haggard countenances and empty pocket-books. It takes *philosophy* to take him by the hand, place his hand on your head, and again on your flattened wallet, and smile at his confusion caused by the *cheerfulness* by which you have overcome his very presence. —Dr. C. D. Sherman.

"WHERE there is little given, there is little required," we are told; and a mean man will go so far with his meanness as to try to make himself and the world believe that he has nothing, and nothing must be expected of

him. Now, if there is one thing above another which the Almighty looks down on with approval, it must be a kind act. Creed amounts to nothing, dogmas are worse than useless, and a religious crank ought to be put where no man could hear the sound of his voice; but when that man is found who delights in going about doing good, obeying the commands of the great Master, to do unto others as he would that others should do unto him,—verily, the world should give him greeting, and the hosts of heaven prepare a feast.

—E. M. S.

LEAVES FROM NABBY PERKINS' DARY.

No. 1.

"Why don't ye write a diree, Nabby?"

"Caleb, you mean a dary!"

"Yes, that's it; only I didn't think how ter say 't."

"Well, Caleb, it's surprisin' when ye've lived with me nigh onto forty year, that ye can't call things by their right names. Men is so ign'rant."

"I'm sorry, Nabby; ye know I never had much larnin'; but why don't ye write one?"

"What put that 'n yer head, Caleb; what on arth should I write 'bout?"

"O, everything; jest what hap'ns t'us every day. I'm sure 'nough happ'ns, Nabby."

"I sh'd like ter know what? I don't know a thing, only old brindle disapinted us an didn't have no caff. I'm desprit vexed 'bout that. I'd laid out ter sell milk 'nough ter git so' more cashemer, and hev my last year skirt trimmed clean up in front ter the waist, an' had as much as a yard ruffled an' sowed on th' bottom behind ter drag on th' floor, like Mis Slocum's new tea gownd; an' I thot I'd git one o' them high bunnets, with a big rosy on top, an' let Mis Allen no that some folks cud hav things 's nice as sum other folks. 'f I was 's humly an' ole 's she is, I wouldn't put on sich airs. She's jest like our ole peacock, fur all th' world, nothin' to 'er but 'er feathers."

"Well, Nabby, yer look better'n she dus, 'f yer haint any new bunnit." Caleb will stick to't, sence I used Hall's stuff on my hare, an' put Magnoly Barm on my face, that I'm harnsomer 'n when I was young. He ses sometimes 'n th' evenin's he forgits 'n thinks he's courtin' agin. 'f course I don't tell folks I use sich things, an' Caleb won't tell 'f I tell 'im not ter. I think its orful wicked fur girls ter use sich things ter deceve

ther bo's; jest as if they wouldn't find it out when they come ter wash ther faces, arter they git marrid. I wonder they don't go rite off an' leave them, the orful wicked creturs. I think our ministers orter preach agin the wimmen decevin' the men so now days. But 'f Caleb 'n me, who've bin marrid ni on ter forty year, can agre' 'bout it, an' it makes me harnsomer, I don't think it's wicked fer *me* to do it."

"Now Nabby, don't goter bein' discouraged 'cause we's disapinted 'bout that caff. Yer no you 'n me's good at contrivin' when we try, an' mebbey ye can hav yer gown now; I don't mind the bunnet, yer harnsom 'nough with 't 's 'tis."

"Land sakes alive, Caleb, how 'm I goin' ter git ther stuf ter fix 't with, I'd like ter no?"

"Well, yer see, I'm jest goin' ter let yer take that money 't I was goin' ter git my trowsis with, this week, an git what yer want ter fix that gown with. You'd look kinder grand like with yer gown drawin' way long on the floor ahind ye."

"What! an' you not hav any trowsis ter ware? Caleb Perkins, I shan't do no sich thing."

"Yer jest wait, Nabby, till I git threw. My trowsis ain't bad, ony a leetle thin on th' nees; an' ye can cut th' legs off, as mother use ter, an' turn 'em roun' so's th' hine side, that ain't wore a bit, will be forard, an' they'll be enermost as good 's new."

"I declare ye beet me plannin', Caleb; I sh'd never tho't o' that; I'll go rite about it ter-morrer mornin' an' see what I can do."

Sept. 8th. This was all rit this mornin', but it's what Caleb an' me sed las' night. Arter we went ter bed I kep' thinkin' o' what Caleb sed 'bout a Dary; an' this mornin' I jest thot I'd rite down what him an' me sed las' night an' rede it to 'im. So when he'd got his chores did, an' the swill biled an' set off in th' back room, an' my wash tubs put 'n th' cellar, an' th' mop hung in th' shed, an' th' doormat shook an' put 'n it's place—Caleb 's allus keerful o' me an dus sich things—I called ter 'm, an' sez I; "Caleb, come 'ere a minit." An' when he cum ter the dore, sez I, "Go an' take off that dirty frock, an' put on yer cote an' cum an' set in th' big chare, I've got somethin' ter rede ter ye."

He pumpt sum water an' washed 'is face an' cumed 'is hare afore th' glas, an' put

on 'is cote an' tuk 'is kane an' cum in an' sot down fur all th' world jest 's if we had cumpany.

"Now, ses I, I've rit sumthin an' I'm goin ter rede it to ye, an' I want yer 'pinyon on 't."

Law sus! I jest wish yer cud ha' seen Caleb when I got thru. He'd a made a pictur. There he sot; Caleb is six fete an' three inches tall, an' ways 130 pounds, an' ye cud ti his neck in a bo not, tho't always suted me, an' I never foun any fault with 't 'f we hav been marred ni on ter forty year; but, 's I was sain, there he sot, with 'is kane afore 'im, leanin way forard, hangin' on to 't with both hans, his hed stickin' way out as fur as 'is neck cud reach, an' 'is mouth wide open 's if he was dumfounded.

"Caleb," ses I, "be ye 'n er flt?" He didn't move, but he ses solemnly:

"Yer a wonderful woman, Nabby, yer a wonderful woman. I allers 'lowed ye want like other wimmen, ye was so much smarter, an' new so much more; but I never tho't ye cud rite talk like that.—*Nabby Perkins' Dary.*

P. S. I thot I'd put my name to ther bottum of every time I rit, so's when I dide, folks ud no whare I was.

"ALL things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known." —*Isis Unveiled.*

HORACE GREELEY.

HORACE GREELEY bore his character in his face—half-baby, half-philosopher. The sweetest child that ever looked into its mother's eyes had not a more benevolent expression than his countenance habitually wore. The worst portrait does not quite obliterate it; the best renders it imperfectly. The politician who said, "A man who would hurt Horace Greeley would strike his own mother" roughly expressed the feeling which the child-like part of his face often excited. His voice, too, was the pipe of a child. But above his eyes there was such a noble dome of head that a Greek sculptor would have been glad to take it for a model of benevolent wisdom. His demeanor showed similar contrasts. From that baby face, what torrents of bad words would come, with no more malice behind them than there is behind a child's crying, when some one has

broken its toy! and what editor ever wrote more effectively?

The ruling passion of the famous editor became at last to carry elections, and this apparently without mingling of self-interest. He seemed to love the work for its own sake, as well as for the sake of the public meaasures which he desired to promote. Nor did he ever lose his disinterestedness. When he was first spoken of for the Governorship of New York, the thought that rose spontaneously to his mind appeared to be that it would "please his old mother" to hear of her favorite boy being thus distinguished.

What a strange error of judgment was his running for the Presidency! What a heart-rending tragedy it proved! Attracted, first of all, by a prospect of being the means of reuniting the South and the North, so long divided by a cause which he had powerfully assisted to remove, he went into the contest with an earnestness and docility rarely equalled. His scores of little speeches delivered during the fatal summer were wonderfully appropriate in time and place. But the people would not take him seriously, and he returned from his enormous labors to meet a domestic grief and physical strain too severe even for his strength of constitution. The country escaped the hazard of putting into its chief executive office the least executive of men, but lost an editor who kept alive some of the best traditions of his profession, and a citizen who was part and parcel of an interesting period. —*Jas. Parton in Forum.*

"Intellectual light, whose oil is sensuous observation, and external experience is lamp-light; but the light of Wisdom is the light of the sun. By intellectual light we perceive and value the things of sense; while by light of wisdom, whose oil is derived from the immortal essential principles of all life, we perceive and accept the truths of eternity."

"Science came among men as a slayer of gods. She laid her hand on the sun, and found it the bubble of a gigantic earth; she laid her hand on matter, and found it a shadow cast by force; on force, and found it a mode of motion; on lightning, and found it vibration of ether; on darkness, and found it quiescence of ether. At her touch, mystery after mystery melts away, but only to reappear in one universal mystery."

—*Prof. Wm. D. Gunning.*

ASTROLOGICAL DEPARTMENT.

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This department will be devoted to Astrological Science. The editor will give simple methods of reading the effects of the planets on human life. Illustrations, including charts of noted people, will be given from time to time as an aid to the students of the Science.

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NOTED MINDS WHO PRACTISED
ASTROLOGY.

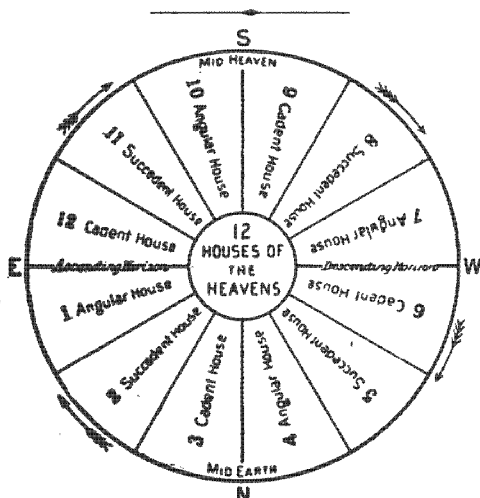
PTOLEMY, Aristotle, Keppler, Tycho Brahe, Josephus, Placidus, Melancthon, Dr. Dee, Lord Francis Bacon, Milton, Dr. Culpepper, Dr. Partridge, Cornelius Agrippa, Cardan, Hon. William Pitt, Oxley, Smith, and many others. —C. D. S.

FOUR ELEMENTS THAT SUSTAIN LIFE.

THERE are very few people in whom the vital or life principle is prominently active, although a life, covering a marked number of years, would indicate the opposite. There are also very few people who have the least conception of the methods by which extra life activity may be induced. Every human soul, no doubt, embodies a correspondence to every force, crude or subtle, that is operative in the universe at large, and each of those forces is active in them to some degree, or human life would not be sustained. This can be readily perceived, from the fact that life function takes place almost in spite of ourselves; as, no matter what our mental condition, our animal existence is following out its evolutionary impulses, and nothing short of marked violence, well directed, can bring about conditions sufficient to disintegrate the body and produce physical death. Many deep philosophers of ancient times, and some of modern periods, have classified, to a certain extent, the natures of the vital essences that sustain all conditions of matter on this globe, and in fact all that relate to matter existing in the known universe. As they perceived that human intelligence could grasp the four elementary sub-divisions in Nature,—of Earth, Water, Air, and Fire,—they looked upon them, or their essences, as the vital energies permeating every atom, and when active, producing every phenomena. This idea presents

to the modern scientist an atmosphere of absurdity; but although they may find new ways of expressing the same facts, they are gradually drifting toward the same conclusions as they approach the mysteries underlying universal phenomena. The length of life, health, or disease of individuals must be based upon the presence and relative activity of vital forces, weak or potent, as the life expression may portray; and the ancient method of classifying human life and bodies, as being especially under the control of earthy, watery, airy, or fiery elements, may not be far amiss, as some method of classification is necessary to allow of proper comparisons. Astrology recognizes this fact, and after reflection and study, to a careful observer it seems substantially true. These four elements may, to a degree, express the active from the spiritual to the physical, the subtle to the crude, the fine to the gross. They may also relatively define the contact of the spiritual personality of man to the external universe; and as man becomes truly conscious in the finer of those forces, he becomes powerful in sustaining and controlling his own material life and all material substance in his external surroundings. Every one must be more or less conscious in some of them; and, as the law of life is progress, evolving through them, and is operated upon by their essences, although unconsciously to the individual, some people display a wonderful tenacity to life and withstand the ravages of the most violent diseases beyond the comprehension of the most wise of the medical faculty; others, from the very picture of health, pass suddenly into the stages of decay and physical death. The life principle of one must have been more vital and sustaining than the other, and must have had a predominance of subtle life-giving forces. One, comparatively, had the fire principle highly active, and could withstand the lower vibratory ethers that correspond to the earthy, or lowest of the four elements. Astrology determines the fact that people born under conditions ruled by fiery signs and planets have the stronger life tenacity, and their lives portray the most potent, projective power and lasting effects. These people who demonstrate longevity and undisturbed health conditions have naturally strong, subtle, fiery life elements; but their life is in all cases, with the exception of perhaps one in many thousands, a very limited expression of the possibilities within them. They have very little

knowledge of the relation which the vital life force holds to consciousness and will power. They are sublimely unconscious of the natural laws governing the induction of the energies that sustain them, and equally so of the possibilities of increasing the supply and making it adjunct to thought and will, until they can permeate the very life centres of those about them, and assist in calling into activity those mighty forces which are perfecting the spiritual nature of man. The next issue of GREELEY will continue this subject under head of "The Emotional Nature and the Elixir of Life."—*Dr. C. D. Sherman.*



THESE houses are numbered and always occupy the same relative positions, as indicated in above diagram.

ANGULAR, SUCCIDENT, AND CADENT HOUSES.

The Northern, Southern, Eastern and Western houses are called angular houses, and represent the four quarters of the heavens. The cusp of house No. 1 represents the ascendant, or point rising at birth. To calculate this point correctly is most essential and of vital import in some departments of the science. The correct hour and minute of birth defines the degree rising at that point, and also determines the Zodiacal Sign, ruling the nativity. The houses next the angles are called succedent, or succeeding houses. The houses next the succedent houses are called cadent or declining houses. The angular houses are considered the strongest, succedent next, and cadent weakest, and as the planets are posted, angular, succedent or cadent, are they powerful in

their effects, and the life and individuality of persons marked. Although many important things may be read from a chart, where exact ascendant is not known, the ascendant must be quite accurately defined, to estimate correctly the time of occurring events. The effects of the planets are felt when they reach within five degrees of the house they are about to enter, and so each house is considered to embrace from twenty-fifth degree of the previous house, to within five degrees of the following house.

SIGNIFICATION OF THE HOUSES.

Questions of every nature must be referred to the house appropriate to its nature, in order that rational conclusions may be obtained.

1st HOUSE.—Signifies the form, nature, life, health, complexion, stature, general health of the native. Its beginning or cusp is the point from which all aspects or directions are calculated, and the exact minute of birth determines the degree of the sign culminating. In State questions, it signifies the health and prosperity of the kingdom where it is erected,—that is, of the mass of inhabitants of that district. Eclipses and powerful conjunctions have powerful effect in this house. It represents the head and face, and a violent planet in that house will cause a blemish on the head or face, or on that part of the body denoted by the sign on its cusp. Herschel and Mercury in this house show great tendency toward oratory, if they are well aspected. Its consignificators are ♈ Aries and ♄ Saturn. It is a masculine house; its color is white, and it is angular.

2d HOUSE.—Signifies the estates, wealth, movable goods, fortune, gain, loss, poverty and damage to the person; assistants in suits at law, and in a duel the native's seconds. It denotes the prosperity of a nation or the reverse, its military commanders, allies and resources. It governs the neck and back down to the shoulders. Its consignificators are ♉ Taurus and ♃ Jupiter. It is a feminine house and its color green, and it is succedent.

3d HOUSE.—Relates to sisters, brothers, neighbors, cousins, short journeys, letters, rumors, removals of business or home, and dangers attending travel. It rules the shoulders, arms, hands and fingers. Its consignificators are ♊ Gemini and ♃ Mars. It is masculine; its color red or yellow, and it is cadent.

4th HOUSE.—Represents the lower angle or mid-earth, and is the weakest of the angles. It denotes the end of all things, even of the native, his decay and final death. It denotes the querist's father and all his affairs relating to homes, lands, estates, etc., cultivation of the earth, hidden treasures, all things under the ground, and old orchards, fields, etc., towns, castles and entrenchments. It governs the breast and lungs. Its significators are the ☾ Moon and ♋ Cancer. It is feminine; its color red, and it is angular.

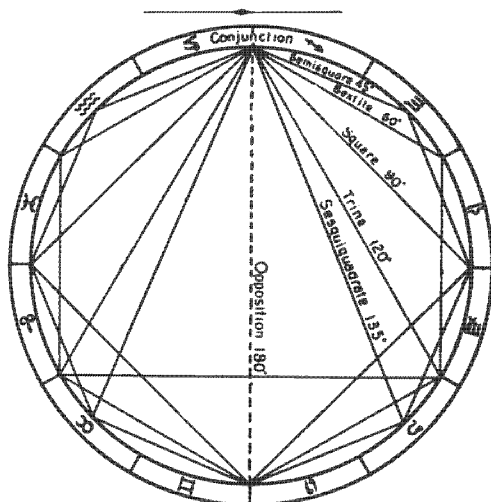
5th HOUSE.—This is the house of women, children, pleasure, amusement, theatres, ale-houses, banquets, and also rules women that are pregnant. It denotes the father's estates, and real and personal property, the welfare of children, their health and prosperity. It denotes messengers, ambassadors, and strength of a place besieged. Its significators are ♉ Leo, and the ☉ Sun. It rules the heart, stomach, sides, and back in region of the heart. It is masculine; its color yellow, and it is succedent.

6th HOUSE.—This is the house of servants, aunts, uncles, father's relations, all small animals, shepherds, farmers, tenants, stewards, and is also the house of sickness. It rules the lower part of the back, the belly, intestines and rectum. Its significators are ♍ Virgo, and the planet ☿, Mercury. It is feminine; its color dark or black, and it is cadent.

THE PLANETS.

THERE are nine planets especially identified with our solar system, and that have direct, noticeable effect upon the life and phenomena of the earth on which we live. Of these, Neptune and Herschel are of apparent recent discovery; and their effects, to a great extent, were unknown to the ancients. At the present time, very little knowledge has been gained regarding the former planet, although it is supposed to be highly beneficent in its nature. Of the planet Herschel, more can be said; and much evil has been ascribed to its source, by many deep observers; and its operations are believed to be of a subtle, eccentric order, producing the most complicated conditions of disease, and life in general. Many astrologers have found it, at times, to be beneficial also. As soon as it enters a sign, its action becomes noticeable; and it acts, when in cardinal signs, powerfully on every nerve centre of the system.

Many sudden, violent disturbances have been attributed to the action of Herschel.



♌ CONJUNCTION, or in the same longitude, good with benefics, but unfavorable with evil planets.

∠ SEMI-SQUARE, or 45 degrees apart, always evil.

* SEXTILE, or 60 degrees apart, powerful, and always good.

□ SQUARE, or 90 degrees apart, strong, and always evil.

△ TRINE, or 120 degrees apart, powerful and always good.

SS□ SESQUIQUADRATE, or 135 degrees apart, always evil.

♌ OPPOSITION, or 180 degrees apart, most powerful evil aspect.

P PARALLEL, having a parallel distance from the ediptic or celestial equator, or being in the same degree of declination; good with benefic planets, but unfavorable with the evil or malific planets.

Modern astrologers have devised still further aspects, but they do not warrant suggestion at this time.

☞ Observation will demonstrate, that planets, arriving at aspects of different natures, good and evil, will not fail to excite some activity in the direction indicated.

ORBES OF THE PLANETS.

As the size and nature of the planets vary, so does the distance from which perceptible effects from them can be felt. This distance constitutes the orb of the planet. As the planet approaches the cusp of any of the

mansions or houses within five degrees (5°), its force becomes noticeable, and the orbs of the cusps of the houses are reckoned as five degrees (5°).

The planets orbs are as follows:—

$\frac{1}{2}$, 9° ;— ♄ , 9° ;— ♂ , 7° ;— \odot , 15° ;— ♀ , 7° ;
— ♁ , 7° ;— ♂ , 12° .

Herschel is supposed to have an orb of 7° .

THE PLANETS AND THEIR NATURES.

♆ NEPTUNE, supposed to be benefic.

♁ HERSCHEL, sudden, intense in action, for good or evil.

♄ SATURN, cold, evil and malignant.

♃ JUPITER, hot, moist, and eminently beneficial, greater fortune.

♂ MARS, fiery, dry, hot, violently evil.

\odot SUN, hot and beneficial.

♁ MOON, cold, moist, benefic.

♀ VENUS, hot, moist, benefic, lesser fortune.

♁ MERCURY, cold, active, benefic.

\oplus EARTH.

♁ DRAGON'S HEAD, or Moon's Ascending Node, benefic.

♁ DRAGON'S TAIL, or Moon's descending Node, malignant.

ASTROLOGY AND THE COMMON PEOPLE.

Many people wonder that the planets could or do have any effect on mankind, and at first thought they are generally inclined to discard the subject as being against common sense. If those people would do with the science of astrology as they do with other sciences, give the subject a little thought and study, they would find much to interest and instruct them. There are many points in the science that every CHILD should be instructed in. In the public schools children are taught the signs of the Zodiac, and the times of the month that the sun is in the different signs, and they are taught to expect the seasons, and to consider the equinoxes, and perhaps a few points relating to the moon and its phases. Those instructions are astrological in their nature, and in so far as they have been instructed in them are they knowing to the science. There is no doubt but that the Sun imparts its vitality to the principle of human and animal life, as well as the general universe without us, but perhaps at different times and seasons, and in accord with different laws, more essentially relating to animal and human existence. The moon operates powerfully on the reproductive nature of the whole known universe.

You may go amongst the simple-minded, uneducated peasants of different nations, and you will find them knowing and using astrological knowledge to assist their efforts. The butcher knows that the meat of animals slaughtered at different aspects of the moon will differ in its worth and usefulness. Pork killed during the fulling of the moon will not shrink so much as at other periods of its revolution. The farmer who is wise plants his peas and grains at the proper aspects of the moon. A case at law recently, where the ownership of branded cattle was in dispute, was settled on what could be substantially called astrological evidence. The size of the branding on different cattle varied so largely that it was disputed that the same instrument could have made the same imprint in the skin of different animals. It was substantiated that a brand applied at the fulling of the moon would grow in size considerably, while cattle branded at other times would show no such change in the size of brand imprinted. Montesquieu remarked that, "People see everything and observe nothing." This to a great extent is true. The last twelve months have been void of the extreme heated periods that usually follow the approach of the sun into the mid-heaven of our section of the world, and up to the present time there is little evidence of the usual winter period of our climate. Last fall the planet Saturn entered Leo, the house or sign of the Zodiac where the sun is supposed to exert its greatest force. Saturn is classed as a COLD, MOIST PLANET. It may have been the cause of the lack of heat noticed; astrologically it would be said that the cool and moisture of Saturn modified the heat usually apparent. The last three weeks, the planets MARS and VENUS have been in conjunction, or nearly so, were in opposition to the place of Saturn, in that sign Leo, where it still is. Mars and Venus represent HEAT and MOISTURE, and they may have opposed the cold usually occurrent at this time of year, and they, no doubt, have opposed the action of Saturn. Earthquakes, tidal waves, and all terrestrial phenomena are now attributed to the pository influence of the planets. The stubborn side of the objective nature of man will be encouraged to look into the grand philosophies embodied in the science of astrology ere many centuries pass by, and even if they do invent some new name to characterize their own personality with their

efforts, beneath the cloak will be found the old science of astrology, with all its dignity of presence ; and if you will ask, it will tell of the mighty minds of ancient times, who have perused its pages, and there may be recognized a smile on the countenance of the "Planetary Sage," as the thought of the world's new waking into recognition of his usefulness in advancing civilization becomes apparent.

—*Dr. C. D. Sherman.*

NEPTUNE.

VERY little is known with regard to the astrological significance of the planet Neptune. It is supposed to be highly beneficial, having the nature of Venus, and will be probably classed as a warm, moist planet.

Distance from the sun, 2,746,000,000 miles.

Diameter, about 37,000 miles.

Its revolution is about 165 years ; it taking that time to complete its journey through the twelve zodiacal signs. It is one hundred times greater than the earth, and is the most remote planet of our solar system.

HERSCHEL.

ALL data pertaining to the astrological effects of the planet Herschel (Uranus) are of comparatively recent origin, and the facts presented in this article are the result of the personal observation of the author, covering some years of time and the reading of many nativities. Much care has been taken, and many marked cases are now on file in the author's hands, illustrating the peculiar eccentric nature of this planet in its effect upon the human race, and this world's general phenomena. Situated in ♈, Aries, ♉, Taurus, ♊, Gemini, ♍, Virgo, it increases the activity of the mind, and adds force and brilliancy to the expression ; also producing a sharp, penetrating eye, inclined to be of a greyish tinge, especially if the aspect is strongly assisted by Mercury. Posited in any of the signs, and afflicted, it brings sharp, scintillating, neuralgic pains, in that part of the body indicated by that sign, which baffle all medical skill ; and in fact, Herschel has given rise to many of the most complicated diseases. When situated in ♈, Aries, or ♉, Taurus, or evil aspecting those signs, it becomes a great adjunct to mental disturbances, inducing hysteria, insomnia, and produces violent disturbances of the whole nervous system. When in ♈, Aries, or evil aspecting that sign, it inclines

toward acute mania, mental hallucination, and most acute mental activity. When in ♉, Taurus, or evil aspecting, it inclines toward epilepsy, catalepsy, phrensy, madness, falling fits, lockjaw ; and conditions of apoplexy and coma. Several cases of lockjaw have been directly traced to the aspects of this planet. As soon as it enters a sign, its effect becomes apparent, and as the different aspects culminate, sudden, violent conditions arise. Natives prominently acted upon by this planet are carried through many peculiar coincidences in their evolution toward results, varied complications toward success, or the opposite. Such people are also inclined toward the occult or hidden side of nature, and many noted inventors are prominently marked with Herschel. It seems to have little effect as far as size, form, complexion, etc., are concerned, except, perhaps, assisting in increasing the fineness of the tissues, fibres, and bony structure of man. When posited in cardinal signs, it has great ruling power over the whole nervous system. Its evil aspects show tendency toward unnatural habits, and when in conjunction with evil planets, it increases their malignancy. Herschel is most potently identified with the mind, and has ruling power over ♈, Aries, ♊, Gemini, ♍, Virgo, and in all affairs relating to mankind and the world in general, causes peculiar, eccentric conditions, good or evil.

It is hot and dry in its nature, as far as can be ascertained.

Its distance from the sun, 1,827,000,000 miles.

Its diameter, 35,000 miles.

Its revolutionary period, 83 years, 150 days, 18 hours.

Herschel has six satellites.

This planet was discovered in 1781.

HERMES.

"TAKE heed what thou sayest ; for I, the Mind, come unto men that are holy and good, pure and merciful, and that live piously and religiously ; and my presence is a help unto them. And forthwith they know all things, and lovingly they supplicate and propitiate the Father ; and, blessing him, they give him thanks, and sing hymns unto him, being ordered and directed by filial affection and natural love. And before they give up their bodies to the death of them, they hate their senses, knowing their works and operations."



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TRUTHS

— A MONTHLY JOURNAL OF —

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JULY.

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JOS. M. WADE,

BOSTON, MASS.

VOL. I.

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No. 7.

It seems to us that the term "Natural Science" is very indefinite; in fact, about as indefinite as the term "religion," under both of which names any idea not relating to the purely mechanical, whether theory or opinion might be properly classed. Hence we have chosen the name "Truths of Nature" for our magazine, which is but another term for "natural law," or the natural rights of man. Strange as it may seem, man is the only animal who persistently fights against accepting his natural rights. This is done under the deceptive guise of compelling other men to be good, according to our standard. Compulsion and prohibition are self-demoralizing. To try to convince man that he should accept and enjoy his natural rights is the most unprofitable business any man can engage in. It is usually done without hope of reward, simply for love of truth and fellow men.

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TRUE MEANING OF SYMBOLS.

"THE continued disregard of the true meaning of the symbols of the churches will surely lead to the decay and dissolution of the latter. This decay is so universally visible and publicly complained of and acknowledged by the professors of the Christian religion, that it would be a waste of words to attempt to prove that which no one denies." *The secret symbols of the Rosicrucians.*

— Franz Hartmann, M. D.

THE STRANDED LILY.

I SHALL ever remember the sensations of delight I experienced when beholding for the first time the snowy "water lily," and the strange, sweet thoughts that came to my childish mind, in regard to its mission to children of earth life.

My father was a boat builder and fisherman. Our house stood a few rods from the shore, where I spent many happy hours of childhood gathering the tiny, curious shells and tangled, green sprays of sea-weed the big, white-capped waves left on the sandy floor of the beach. Back of our house was a garden of fruit and vegetables, and here in one sheltered corner blossomed a few choice, old-fashioned flowers. Violets and poppies, sweet smelling pinks and marigolds, wild roses and lilies of the valley—while all along the sea wall dividing this plot from the shore, wild morning glories hung their white blossoms in the sunshine where the wood-bines clambered to hang their blood-red berries over the big, mossy stones. I had never then beheld the rich flowers of cultivation, only the humble ones in our garden and those growing wild among rocks and in crevices, on wind-blown hills or sandy plains, where strange, sweet blossoms nestle amid the coarse, rank grasses. I had never been beyond the sound of the waters and winds that

swayed the branches of the evergreens on the shore, whose voices seemed ever to mingle with the notes of the gray gulls that fly before the gale while searching the waves for food.

I had learned the songs of robin-breast, wren and merry bobolink among the branches of the gnarled, old apple trees, knew the mournful call of the sand piper, loon and numerous other birds and water fowls that make their nests in reeds, sandy brakes, or on grassy knolls; but as yet had never beheld my favorite ideal flower, "lily of the waves," and when one morning succeeding a violent storm, I went to my old playground, there at my feet was the star of my dreams, a stranded lily, among the driftwood. I recognized it instantly from the description given me by my mother, who was fond of relating fairy stories and legends connected with all the wild flowers I loved, and this one of the water lily was as follows:—

That who ever should behold a floating "water lily," and should rescue it from the waves might breathe a wish in its golden heart, only one wish, but she would live to know that wish fully answered. I drew with eager hands this floating gem from the sand and driftwood, washed its leaves till they shone pure and white as snow, then kissing each starry petal I wished that all things pure and beautiful would blend with my future life on earth. A strange wish for a child to make, yet the wish seemed to form in my thoughts without any volition on my part; then I ran home to mother, and told her of both wish and flower. She glanced carelessly at the blossom so sacred in my eyes and said: "You were very foolish, Mamie; why didn't you wish for wealth?" Gold can bring you all necessities of life, can even buy friends!

How her cold words startled me. Oh, mothers! you who have the training of tender, sensitive natures, beware of thoughtless words and worldly sentiments: children's minds are

like clay in the potter's hands, and impressions are not easily erased.

Heretofore I had ever looked up to her, as a being of superior mould, only a little below the angels, now she had fallen from the high niche where my faith had placed her, and like as a veil that had suddenly been lifted or rent, I saw her now only a common mortal after all. I turned away grieved beyond words, carried my new found treasure up stairs to the little, front chamber where I kept all my treasures of land or sea, and placed it in a vase of water. Long and thoughtfully I sat gazing on my snow-white blossom of the storm, thinking sadly of her words, "gold can buy even friends," and that my wish then was unwise. Suddenly the room vanished and I was standing alone near the sunlit island where this gem first saw the light on its bed of green. A beautiful fairy stood where the lily had drifted away from its moorings, holding in her dimpled hand a goblet of amber wine for the little girl who had kissed the storm driven lily and breathed a wish on the white, bruised leaves. "Wine of true wisdom and health — magnetic and soul inspiring — this the legacy the storm waif sends you." Then I awoke near the shrine of my favorite blossom, to feel henceforth a closer tie between my soul and Nature's works, whose beautiful laws of harmony leave no room in my heart for creeds or dogmas. And though, since then I have learned the sweet tones of piano and harp, have stood in rich gardens of beauty and bloom, among the rare, bright roses and regal lilies of cultivation, yet no music will ever come to my soul sweeter than the moan of the tide on the harbor bar, or the soft lap of waves or ripple on the sandy path of the beach; and no flower that blooms in this land can ever compare with the beauty and fragrance of the sweet, stranded lily that floated to me from over the waves.

— *Marion Helen Bassett.*

Henderson, June 7th, 1889.

THE "Celestial City" is a new eight page paper, published weekly at 184 William St., N. Y. W. J. Innes, Editor and Publisher, with whom are associated W. M. and P. L. O. A. Keeler. The terms are \$2.00 per annum. It is to be devoted to advanced spiritualism and it bids fair to fulfil the hopes of its projectors. It certainly should receive a hearty welcome.

FASHION AND TASTE.

As exemplified in a conversation betwixt Mrs. Meek and her daughter, Mary, relating to the uncivilized mode of decorating ladies' headgear, with the feathered skins of humming birds, scarlet tanagers, paroquets, red-winged blackbirds, Baltimore orioles, and other members of the feathered tribe, as lately in fashion: versified and dedicated to the Society for the Prevention of Cruelty to Birds.

BY PETER PEPPERCORN.

Bob-o-link, bob-o-link,
What do you think?—*Anon.*

"My daughter, dear," said Mrs. Meek,
"It's wrong you may depend upon it,
To slaughter little, harmless birds
And with their skins adorn a bonnet.

"It's fashionable now, I know,
To decorate with skin and feather;
But what is fashion at the best?
As changeable as April weather.

"It somehow seems to me, as if
All Christian feeling had departed,
And makes me nervous, Mary, dear,
Oh, why am I so tender-hearted?

"But you have bought a bob-o-link,"
I could to him indite a sonnet,
Although I think it out of place
To see him perched upon a bonnet.

"It's bad enough to keep confined
Within a cage, the little creature;
But stuffed and impaled on a hat
Is cruelty in every feature.

"What! kill my favorite bird to get
His head and tail, his wing and feather?
I wish such wanton sacrifice
Could be abolished altogether.

"It is against all rule of art,
And sinful, I feel sure of that;
And I shall sigh and wish for fall
To see him perched upon your hat.

"Oh, ma," said Mary, "if that's so,
On my headgear, I don't desire him;
But, mother, dear, please tell to me
In what condition you admire him?

"My darling," Mrs. Meek replied,
"Some years ago, and in September,
Your father (now an angel) bought
The bird I ever shall remember.

"I know not where he got it from,
But at some restaurant, I think;
And ever since that time I've had
A liking for the bob-o-link.

"I love him in his native wilds,
When spring is opening up before him.
I love him, too, in summer time,
And in the autumn I adore him.

"His note is sweeter then to me
Than love song of a caged canary.
And how delicious broiled on toast.
Oh! that is how I love him, Mary."

* *Dolichonyx oryzivorus*, better known as reed bird, rice bird, Bob Lincoln, bob-o-link, bunting and other local names.

POWERS OF FLIGHT.

OF all birds, the albatross has, perhaps, the most extended powers of flight. It has been known to follow a vessel for several successive days without once touching the water, except to pick out food; and even then it does not settle. In describing the flight of this bird from personal observation, Captain Hutton writes as follows:—"The flight of the albatross is truly majestic, as with outstretched, motionless wings he sails over the surface of the sea—now rising high in the air, now with a bold sweep and with wings inclined at an angle with the horizon descending until the tip of the lower one all but touches the crests of the waves as he skims over them. I have sometimes watched narrowly one of these birds sailing and wheeling about in all directions for more than an hour without seeing the slightest movement of the wings, and have never witnessed anything to equal the ease and grace of this bird as he sweeps past, often within a few yards—every part of his body perfectly motionless except the head and eye, which turn slowly and seem to take notice of everything. 'Tranquil its spirit seemed and floated slow. Even in its very motion there was rest.'"

"WORTHY OF THE DEVIL."

VIENNA, June 10, 1889. Austrian clericals are deeply offended by the Bruno affair. The Vuterland says the fete was worthy of the devil. The bishop of Linz has ordered that public prayers be offered in expiation of "this outrage on the Pope and the church."

ROCKY MOUNTAINS.

BOULDER, COL.

Editor of "Greeley."—I was a little surprised, as well as pleased, to find in a hotel in this rural, mountainous region a copy of "GREELEY" Vol. 1, No. 2. My attention was attracted to an article on page 20, headed "THE LIVING TRUTH." Among the good things stated was, "If truth could be universal there would be such an upheaval of society as was never seen on earth." But you must remember that it would be an impossibility for truth to become absolute or universal. For what is error to the higher is truth, for the time being, to the less developed soul, hence truth and error are

conglomerate, awaiting the sifting process of truth. Truth is the result of our experience, and we approach it by slow degrees.

—Dr. T. J. Gile.

SCIENCE AND THE CHURCH.

Editor the Local Miner.—In glancing over your issue of the 14th, I notice that the pebble I cast into the spiritual wave in your issue of the 7th, has already commenced vibrating through the pen of Rev. Chas. W. Springer, whose mind has doubtless been disciplined in the severe and exact schools of theology from a bible standpoint. While the writer does not claim to be much above the average man of the world, his limited knowledge of theology is the result of earnest, constant toil in the investigation of material and occult sciences. The revelation with which you are so pleased, I admit, is of two kinds, objective and subjective; or external and phenomenal, and interior and substantial. On earth, true knowledge consisteth in a comprehension of thy connection with God, thy fellow-men, and the creation of which thou art a part; and, when we turn from written records to the pages of nature's more ample volumes, we are only turning from the smaller to the larger books of God; for nature, in her external modes, is only an expression or reflection of the spirit within. To illustrate: When we look out upon Boulder landscape we see lofty mountains or foot hills, rocks and valleys; and when we walk through the city we perceive beautiful shade trees, green grass, flowers—real and substantial as regards the material, objective universe. Nevertheless, they are only images and forms originally existing in the invisible, subjective world, which we do not see; as real as the material, or infinitely more so, since the material is local and temporary, whereas the spiritual is unlimited and imperishable.

Nothing exists except by reason of the celestial world. Whatever pertains to the material world is simply and purely effect. Occult science declares that the fertile soil, the lovely groves, vines and flowers that infinitely diversify the landscape of the celestial world, are constituted of particles that were once in human form, but the world reasoning principle, by which those particles were attracted from the human emanations of the inhabited planets, are from the spiritual universe.

These human emanations, like the light and flames of crystals and magnets, flow forth unceasingly in millions of tons daily, and enter into the soils of the celestial lands. "Wait a moment," says the Christian. "It is said that for every intelligent question that the intellect can frame, there is somewhere in Nature a satisfactory answer."

Now if you know the above declarations are true, you can tell us how you know it. And if you don't know they are true, what right have you to place them before the public."

Ah, me! I will readily answer. I know in the same way that you or I know of, or believe in, a supreme ruler of the universe, by logical deductions and also by the spirit power of intuition.

How do I know there is the gift of intuition? answer—through conscious intelligence just as I am acquainted with pain, grief, love, happiness, or, materially, cold, heat, odor, etc. No scientific proof of love or remorse can equal that which comes through intuition. Men with undeveloped intuition depend for knowledge on reason and science.

The philosopher, Kant, says: "It is very absurd to expect information or elucidation from our reason. As all spiritual things must be discovered by the spirit, you will have to grow in spirit before you can understand them."

Why! Science and theology can almost walk, arm in arm, right into the house not made with hands. Raise the spiritual eyelids of your mind, and look up toward realities. The true science of chemistry or theology comes down out of mind and not out of matter.

It has been several hundred years since the true planetary system was discovered. Why may not greater results be obtained in higher departments of the universe?

The reverend gentleman says true, modern science is making no great aggressions against religion. Hasn't it removed the Christian's God from the great white throne to a more central and exalted sphere by declaiming through the laws of astronomy that this little speck of dirt on which we move around is not the center of the solar system? Also that there is no such thing as creation or death? You can't create a leaf of the forest, a blade of grass nor a flake of snow; nor can you destroy them. You can shift the constituents of the never-ceasing total, and

change the form. All the material employed in building the city of Boulder existed before there was a blow struck here.

The word death is a misnomer. The physical, body never dies. It only changes its form. The Christian world believes that the spirit will return to the earth at some indefinite time and re-clothe itself in the deceased, worn-out and decomposed matter, and thus produce a literal resurrection of the dry bones, scattered dust and sleeping atoms of the old physical form. I have heard this preached in Boulder.

Why, a spring chicken might as well try to get back into the shell six months after it had peeked out. The shell that the spirit throws off at transition is only so much gross material. No enlightened mind can believe the mouldering form before him is his friend. If you have any worthy friends, do not wait until they are dead to bestow your good will in funeral display, but bestow what kindness and favor you can here.

Thus science walks over the earth and across the sky with its keen, cutting instruments of analysis; and you must not detest it, like Deacon Powderpost, because its ways are fatiguing. We should do less shouting "Amen" on the Methodist hit-or-miss plan, and more solid thinking. Science acts as chief of police to maintain order in everything, and editors are its watchmen and reporters.

Thoughts and ideas rendered through the pulpit, no matter how deep and scientific, are too ephemeral, they appear like bubbles on Niagara's turbid waters; they glisten for a moment and then disappear as the vagaries of a shadowy dream; while the same thoughts reduced to writing or print can be read and re-read, and they are eternally the same. True religion consists in an intellectual apprehension of the perfection of truth and the moral effects produced by such apprehension. As far as the churches are adapted to educate the mind and awaken charity and good works, they are all very well.

"Woman has been the slave of man, why? 'certainly not because of the teachings of the Bible,' says the worthy gentleman, 'read Gen. 2:24.' 'Therefore shall a man leave his father and mother and shall cleave to his wife.' I challenge the world of science to furnish such expressions."

God's laws through the science of attraction and repulsion, often stepped in between the husband and wife, and they return to the

Pa and Ma and their cleaving, hugging and kissing is all reversed. Were it not for such a law there would be awful slavery. Be careful how you challenge science, Gal. 3:28. "There is neither male or female for ye are all one in Christ Jesus." Yet I have been told that at the great, general conference, the bishops rejected the applications of women to be ordained as ministers of Christ Jesus or to vote for delegates to the convention. Here is another species of slavery; 1 Cor. 14:34 "Let your women keep silent in the church for it is not permitted unto them to speak." Slavery again; 35 verse "And if they will learn anything let them ask their husbands at home, for it is a shame for woman to speak in church." Horrid slavery.

What woman of culture and refinement at the present, enlightened age can reverence a bible or patronize a church or minister whose motives are to retard their progress or shackle their fine faculties, with which Nature and God has endowed them? Fresh air, sunshine and freedom are natural for all living beings and to retard these universal blessings is incompatible with true spirituality.

—*Dr. T. J. Gile.*

THE CHICKADEE'S HOME NO. I.

IN the twilight of Thursday evening, June 13th, 1889, while strolling leisurely through a bit of forest in Dorchester, Mass., listening to the notes of retiring birds, examining plants, and looking about for any stray attraction in Nature, I noticed in a secluded part of the forest a round hole on the underside of a decayed limb of an apple tree. The hole had been recently made as was evident by the color of the wood, and a showing of the workman's chips on the leaves below. Such a find is always a pleasure to a naturalist and he usually is in no hurry to investigate, but leisurely observes the surroundings. However, I had a mission, and I rapped at Miss Chickadee's house, when the old lady appeared and took a look at the intruder, then flew away about fifteen feet and alighted on a dead twig and there remained for some time perfectly indifferent as to my presence, when she finally flew back to the nest, alighted on the bark, just below the hole, crept up to it and walked in without any apparent fear, and never once uttering a note. After she had retired to her nest and all was again quiet except the music of the mosquito, and the

scolding of a distant blue-jay, I moved along through the forest looking for other little dramas of nature. The chickadee sometimes builds its nest in the abandoned hole of the woodpecker, but often excavates a hole itself for a nest, both male and female working industriously in turn. The hole in this case is about an inch and a quarter in diameter, and about two inches into the limb, when it turns downward. They are usually six inches or more in depth, seldom less. The nest is built of hair from the cow or rabbit, and sometimes there is wool and feathers. Seldom less than six eggs are laid, and sometimes as many as ten. They have a white ground spotted with reddish brown, and sometimes slightly blotched with lilac. In this case I did not examine the nest proper, as it was impossible to do so without cutting the tree or limb open, and I would not disturb them to gratify curiosity. I once was a robber naturalist, I now protect the birds always. In the former stage I was afforded much pleasure, now I have the pleasure and a clear conscience, and I would advise all to study living nature; one derives therefrom a pleasure unalloyed by the reflection that an innocent life has been sacrificed, which more than compensates for relinquishing the collecting of specimens. —*Jos. M. Wade.*

HEADING OFF DR. COUES.

THE Theosophical Society in America has been incorporated under the laws of this state, "for literary, historical and scientific purposes," says the New York Times, "and for the purpose of improvement in religious knowledge and the furtherance of religious opinion by the distribution of literature and by associating for the purpose of investigating science and religion." The incorporators are William Q. Judge, editor of the Path, the organ of the society; Henry T. Patterson, Alexander Fullerton, William C. Temple and James H. Connolly. This action of the incorporators, in applying for a charter after the society had existed for years without one, is stated by a member to be intended as a means of protection against Dr. Elliot Coues whom they denounce in unmeasured terms. Dr. Coues is president of the Gnostic Theosophical Society of Washington, and sought, it is claimed, to become president of the Theosophical Society in America, and, failing to reach this ambition turned upon Mme. Blavatsky, uttering dire threats against the

august head of all the Theosophic persuasion. Naturally the serene and sphinx-like madame was unmoved by these demonstrations, but the faithful in America became alarmed lest the inimical doctor should appropriate the title of the Theosophical Society to his own ends, so they became incorporated forthwith.

An ally of Dr. Coues in his antagonism to Mme. Blavatsky is Mabel Collins, formerly associate editor with madame of *Lucifer*, the London Theosophical Monthly. Mabel Collins is also the author of a much valued manual for students of these mysteries, entitled "Light on the Path." This work, she originally claimed, was inspired by a Hindoo adept, and it may be remarked, *en passant*, that it certainly is a remarkable production to have emanated from the pen and brain of a woman whose literary experience up to that time had been confined to novels and newspaper work. Later, the fair author claimed, over her own signature, to have had an attack of conscientiousness, which compelled her to confess that she was acting under strong pressure from Mme. Blavatsky in averring that she had written from inspiration, and she took it all back. Dr. Coues is said to have shown great industry in disseminating this story as an instance of Theosophical fraud, and characterized the affair as "Mme. Blavatsky's famous hoax."

Theosophists in good and regular standing are comforted by the fact that when Mabel Collins made her first statement Mme. Blavatsky was in India, and had never even seen the book in question, which rendered it not only improbable but impossible for her to have dictated any utterance concerning it. From this incident it would appear that these two backsliding Theosophists in their ardor to belittle the head of their society have not borne in mind their motto: "There is no religion higher than truth."

The Theosophical Society was founded in New York a dozen years ago by Mme. Helena Petrovna Blavatsky and Col. Henry S. Olcott. It numbered at first a few earnest disciples, and had a large following of curiosity seekers. Soon the latter adherents dropped off, and only an intermittent interest was taken in the subject. Theosophy cropped out in fiction, however, after "Mr. Isaacs" was published, and became luminous in "The Light of Asia," Edwin Arnold's exquisite poem. But somehow the public never took Theosophy or its mystic prophet, the Russian

madame, at all seriously, either here or abroad. Five or six years ago the handful of Theosophists in New York, who had preserved the original leaven of Mme. Blavatsky's teachings, reorganized, with Mr. Judge as president, and assumed the name of the "Aryan branch." Since that time there has been a steady growth, until now there are 28 or 30 branch societies.

In Europe, and other parts of the world, the society is spreading, and just now a lively interest is taken in whatever pertains to it. Since the publication of Mme. Blavatsky's last book, "The Secret Doctrine," Theosophy has become a popular fad in London, and even the reviewers are deeply impressed by it. They speak of her book as "tremendous in scope, exemplifying the wonderful subtlety of Hindoo thought and opening up a remarkable and novel field to human investigation and speculation."

THE curious spectacle is presented at the present time, in New York, of a "Theosophical Society" seeking protection under a state charter, to prevent a brother theosophist from carrying out a supposed desire to steal the name of their organization. They are evidently following in the footsteps of sectarians, and imitating their worldly ways. What a true theosophist possesses of theosophy can not be stolen, neither can he lose it; he tries to give it away. What little we know of theosophy we learn from Nature, and we can not understand what theosophists have to gain by organization, whether chartered or not. Organization means the sinking of many to followers and the elevation of a few as leaders. A theosophist can lead only by spiritual superiority and not by election; hence it is not a material question. The moment a man places himself in the position of a follower of anything he loses power and is no longer possessed of the full sense of manhood, hence is no theosophist. A theosophist cannot barter the spiritual for the material, for he is a creature of Nature, and not of man—he is not even "self-made". Man can not make a theosophist unless the germ is there; he may aid in maturing what nature has produced. A theosophist may point the way for others, but he cannot accept *power*, even over an organization, and remain a theosophist. Power and force are unnatural conditions.

A virtue carried to excess becomes a vice. —W.

FACTS WHITTLED DOWN.

Every life has its climax,—a period when causes are at work, and are in exact relation to results.

—*Balzac.*

If it is "the unexpected that happens," why not look for the unexpected.

—*W.*

Honesty and goodness cast upon all the acts of life a light which makes it creditable, for noble conduct makes even ignorance seem worthy.

—*Balzac.*

Happiness has no "reaction." Pleasures have.

—*W.*

Supreme consciousness is truthful reflection — perfect memory scintillates truth as from a polished mirror.

—*C. D. S.*

Wild oats are generally supposed to be sown by those of the masculine gender.

—*W.*

There cannot be sin in language alone, no matter how roughly it is used.

—*W.*

To deal with uncertainties is but a form of gambling.

—*W.*

It is suggested that "mint" should be our national flower. It has always received the most attention.

—*W.*

If "distance lends enchantment to the view," don't shorten the distance.

—*W.*

We "impose on good nature" because bad nature will not be imposed upon.

—*Thomas Evans.*

If a man marries a widow can he refer to her as his widow?

—*W.*

Everything improves that the mind is brought to bear upon.

—*W.*

Never judge another from your own standard unless it is a high one.

—*W.*

"Beauty is but skin deep," but it makes a heap of trouble at times.

—*W.*

All jealousy springs from supposed love of external beauty. Pure love knows no jealousy.

—*W.*

"This spirit is received into things by the rays of the stars, so far as things are disposed or made fit recipients thereof."

—*Magus.*

"Attempts are often frustrated of the desired influence of the superiors, which can not be enjoined and united to our labors without a firm and solid virtue of our mind."

—*Magus.*

Don't forget that those who seek gossip, always retail gossip. This is only the law of trade.

—*W.*

Most couples are one before marriage and two afterwards.

—*W.*

A Puritan will pick flowers on the Sabbath, but would condemn fruit picking.

—*W.*

The phonograph has proved that sound does not die, that words once uttered still live.

—*W.*

Eustace—"Oh, give me a kiss!" *Wilhelmina*—"I'm afraid to; the parrot is looking." *Parrot*—"Oh, go on, I'm asleep."

Mrs. Whiteling died on the gallows, because she could not resist the temptation of life insurance.

"Life is a burden" to many who do not understand the object of life.

—*W.*

I see, but cannot reach, the height
That lies forever in the light.

—*Longfellow.*

To be a sectarian is to stand still spiritually. —*W.*

Doctor—"And now, as to the swelling on the back of your head, there is nothing serious about it at present, but you must keep your eye on it."

Biblical Information.—Sunday school teacher—"We are told here that the prophet rent his clothes. Why did he do that?" *Tommy Spaulding*—"P'raps he could'n't afford to buy 'em."

The pretension of knowing everything is proof of ignorance.

—*Le Bailly.*

The mistakes of woman result almost always from her faith in the good, and her confidence in the truth.

—*Balzac.*

If you would conquer in the cause of truth, use reason and patience.

—*W.*

Fame flees before its pursurer. It comes only to him who seeks it not.

—*W.*

To be intoxicated by the desire for fame, is to court destruction.

—*W.*

To smile at the jest which plants a thorn in another's breast is to become a principal in the mischief.

—*Sheridan.*

There is no policy in honesty hence: "Honesty" can not be the "best policy."

—*W.*

A lost temper, like a bad penny, returns to annoy its owner.

—*W.*

When the cherub truth is given to earth

It comes through painful, lingering birth.

—*Marion.*

The "death" of a good person at a ripe old age, should be a matter for rejoicing and not for sorrow.

—*W.*

Selfishness is a vice utterly at variance with the happiness of him who harbors it, and, as such, condemned by self-love.

—*MacIntosh.*

Success treads on the heels of every right effort.

—*Smiles.*

It is more noble to make yourself great than to be born so.

He who is never guilty of follies is not so wise as he imagines.

—*La Rochefoucauld.*

Use, do not abuse: neither abstinence nor excess ever renders man happy.

—*Voltaire.*

There is no bitterer grief than a happy remembrance in a day of sorrow.

—*A. de Musset.*

Reflection increases the vigor of the mind, as exercise does the strength of the body.

—*Levis.*

Recompense injury with justice, and recompense kindness with kindness.

—*Confucius.*

Take gifts with a sigh: most men give to be paid.

—*John Boyle O'Reilly.*

Conscience is harder than our enemies,

Knows more, accuses with more nicety.

—*George Eliot.*

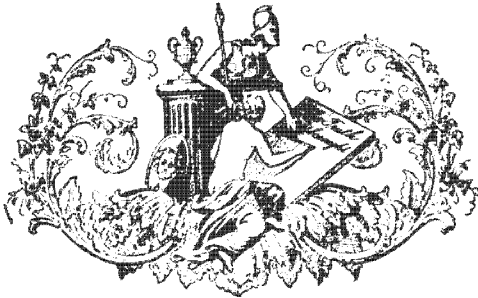
A benefit is estimated according to the mind of the giver.

—*Seneca.*

To be happy is not to possess much, but to love and to love much.

—*Lemennais.*

A statue of Bruno, the martyr, was unveiled in the city of Rome, June 9, 1889, when Deputy Bovier, in an oration, eulogized the martyr, and declared that there was born a new religion of free thought and liberty of conscience, which would be worse for the papacy than the loss of temporal power.



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BOSTON, AUGUST, 1889.

S. C. GOULD, editor and publisher of *Notes and Queries*, Manchester, N. H., writes: "TRUTHS OF NATURE" for July at hand, a grand, good number. *Greeley* for June failed to reach me, please mail to me that number and oblige, etc.

WE see it stated in the daily papers that Dr. Elliot Coues is of the opinion that Colonel R. G. Ingersoll will yet become a theosophist. We doubt this very much. The Colonel is not made of the same material as theosophists; besides, as a friend suggests, he has worshipped the golden calf altogether too long. However, there is nothing exclusive about theosophy, and the latch string is always out.

THERE is one little four page paper that comes to the office of "TRUTHS OF NATURE," which is actually alive and lively, with truths bearing on human rights. Its name is *Fair Play*, and it is published at Valley Falls, Kansas. It is edited by E. C. Walker, and will be sent one year on receipt of 75 cents. It is an invaluable little paper for those who have not time to cull out their own facts.

THE stories about birds in "TRUTHS OF NATURE" are only "bird stories" to many. But we have readers that have mental eyes who will see much more than a simple "bird story" in those statements of natural facts in bird life. Those who love natural history for its own sake, pure and simple, will find much to interest them in the notes that will appear from time to time on this subject. We never intend to publish "stories" unless so labelled. What may appear will be facts, gleaned during a life-time of observation, either by the editor or by those who he knows hold truth higher than popularity.

"AMONG interesting publications laid upon our table is a large form octavo, presumably a monthly of 64 pages, printed on fine Pistache colored paper in long primer type, entitled *Greeley*, a Journal of Natural Science. An artistic engraving of the illustrious 'Editor' graces the title page. Mr. Joseph M. Wade is the publisher at Boston, Mass. Single copies, 15 cents, or \$1.50 per annum. The contents of No. 4, before us, are varied and highly interesting. The articles are brief yet comprehensive. We shall be pleased to receive it regularly."

— *The Occident*, Chicago.

MUCH of the knowledge gained by observation in Nature is difficult to transmit to others. It is positive knowledge, but of such a nature that no amount of explanation or illustration can transfer it; each individual must see for himself. When a natural philosopher dies the knowledge of nature he has acquired passes back to nature. A man may gain knowledge of nature, but he takes nothing from nature; what he has learned still remains an open book to others. Natural products may be monopolized, but no one can monopolize natural law.

A SHORT time ago a lady friend, who had passed the middle age of life, received a pressing proposal of marriage from a man much younger than she, and which she very

properly declined. She then wrote us asking why it was that all such marriages were looked upon with disfavor by society, when the marriage of young women with older men were not objected to. We can only judge such things from the standpoint of natural law, and our reply was as follows: Nature had an object in creating the sexes, and when a young man married a woman past the middle age of life, that object was defeated, and a wasted life the result. It is not so much so when the inequality of age is on the other side, hence nature offers no objection, and society acquiesces in what is natural even if not regular. Nature recognizes neither custom, statute law, nor public opinion.

We wonder if Senator Blair, of New Hampshire, is capable of taking a lesson from the recent overwhelming anti-prohibition vote cast in his own and several other states. If he is, he will understand that the question is not so much one of liquor or no liquor, but rather one of liberty of conscience, as against intolerance. The feeling displayed in this vote fits his "Sunday Rest Bill" so-called, for his bill is but prohibition in another form. He has a very powerful, but a very unchristian minority in the sponsors of his bill, seeking in this way to strengthen their waning power. The bill may be passed, for the American people are patient and long-suffering in such cases; but there is such a thing as "the last feather," and when the reaction takes place in the minds of the American people the tribe of Blairs will be swept into obscurity, and the religious freedom of the people of the United States will be doubly assured. The very fact that Senator Blair in his "Sunday Rest Bill" invokes the aid of statute law to compel the people to rest according to his programme robs the Sabbath of its holiness, for it is the one day in seven that should be set apart for man as a day of rest and recuperation. Each man should be allowed to spend the day according to the "dictates

of his own conscience," so long as he does not interfere with the natural rights of others. If the churches are not filled there is something wrong in the churches. When Senator Blair's followers are prepared to discard purple and fine linen, distribute the proceeds among the poor, and then preach as did the lowly Nazarene, without price; when they are willing to follow those they desire to save, as did Jesus, they will rob their present action of its selfish aspect. The time has gone by when we could take a club, and compel men to go down on their knees and pray. We can no longer put a man in the stocks for being an absentee from church on Sunday. The time has passed when we could compel men to eat and drink according to *our* bill of fare. The recent election showed this plainly to the prohibitionists. The very power that Senator Blair seeks in his "Sunday Rest Bill," if granted, would defeat the object sought. It may take many years for Nature to work out her laws, but it will be done in her own good time, for "all roads lead to Rome."

If you have more house sparrows (*Passer domesticus*), commonly called English sparrows than you desire, do not resort to any mechanical or scientific means to reduce their numbers, but set nature to work in the form of squirrels. The "grey," "red," and "flying squirrels" will make short work wherever they can find a lodgement. They destroy the eggs and nests of all birds with which they come in contact. Extermination of the house sparrow is simply impossible.

By the death of John W. Bardsley, of Philadelphia, on the 17th of June, we are reminded of the fact that he brought the first sparrows to the Quaker city. He was in England in 1869, at the time the city council had the matter under consideration when they cabled to Mr. Bardsley requesting him to bring about one thousand sparrows, with him. He did so and they were liberated in the public squares of that city. Those

who lived in Philadelphia previous to the advent of the sparrows will remember the filthy condition of the streets caused by span worms dropping to the pavement. The trees and side walks were loaded with them, to such an extent that ladies' parasols, dresses, and overwear were continually being spoiled by these worms, and the fire department was frequently called out in different sections of the city to wash them away. The span worm has disappeared, and to the house sparrow should be credited its disappearance, although there are many who still insist that sparrows will not eat them. We know that they do not eat the span worm, but they will eat the moth that produces the span worm. They will also eat it in its chrysalis state, thereby "taking time by the forelock" in its destruction. The house sparrow in its abundance is undoubtedly a pest in many places, but not nearly so much so as some people try to make out, neither is he the criminal he is credited with being. He never yet drove away a native bird, but is English enough to try to keep possession of the box he has acquired by right of occupancy twelve months in the year, perhaps he has learned "that possession is nine-tenths of the law."

THE article in our last issue entitled "Theosophy as a guide in life" should have been credited to the "T. P. S." We do not know who was the author of it, and it makes little difference if it is only given a wide circulation.

FROM a great heart, secret magnetisms flow incessantly to draw great events.

—Emerson.

THE PHYSICIAN A CIVILIZER.

HAVE you ever watched the crystallization of a mass of molten bismuth, and witnessed the mimic city in splendors of creamy white, raising the domes and walls of a fairy metropolis? Even so humanity, intense and fusible, out of its fiery past is emerging and by orderly forces from within is rearing a city.

Between the azure of heaven where flash the shields of immortal witnesses, and the dens and caves of a common ancestry, are rising walls four-square, whose masonry has been cemented, jasper-hued, in the blood of countless generations. This is no city of the apocalyptic seer coming down out of heaven, wherein was discerned no temple nor smoke of sacrifice, but a city of *men*,—of men who, through the weakness and falls of youth, are reaching the dignity of a great and pure manhood in which they walk as kings. They attain the golden noon of life, but not unmindful in their strength of the weak, are fencing the young and aged with the safeguards of well ordered society. Therefore the magistrate sits in unspotted ermine and holds an even scale, nor does he bear the sword in vain as the executive of the State.

The minister of religion continues, in that ideal republic, to interpret the spirit of the written and the unwritten word, while his time-honored and holy words, lending the crowning sanction of the church to the civil rite of marriage, consecrate the young to right living. His fatherly presence speeds the parting soul and irradiates even the grave with hope. Religion, Law, and Medicine, benignant triple star of hope that has proved the cynosure of humanity in all the ages, what can dim its brightness or send one sister forth to wander in darkness?

The speculative student of sociology discerns the near coming of the end of militarism. But in the ideal Republic the citizen soldier will be trained from boyhood in the use of arms, and in evolutions of masses of troops, but not for the upholding of personal ambition or to provoke war. Should the conflict come, however, how short the clash! His plough lies in the furrow, his book with a turned-down page, his hammer on the anvil, while his fireside waits his return, when gentle peace shall restore him to the pursuits of industry and the pleasures of civil life.

This Commonwealth of the perfection of human society is no dream of optimistic fancy. Already the immeasurable currents of social progress sweep that way, irresistible as fate. The curtain that hides the future is woven with the scheme of prophecy, and in its web runs back and forth the violet thread of Medicine. My ear catches the chorus that, chanting the prologue of the divine tragedy of human destiny, fortells the light that is to fall on blind eyes, the speech that is to

break from lips of the dumb, and the gracious ordinances through which the physician in the councils of the State shall sweeten life, ennoble the bodies of men and guard the avenues of birth.

—*Prof. J. Heber Smith, M. D.*

A WOODLAND GEM.

In spite of poverty and strife,
There are some incidents in life,
As bright as flowers that grow;
One such do I remember well
That happened in a rocky dell,
Though many years ago.

I had been wandering around,
And many floral gems had found,
On mountain side and lea;
When near a leafy, rural bower,
I came across a little flower,
That was unknown to me.

Beneath a sheltering rock it grew,
And almost seemed as if it knew
It was a safe retreat.
Secure amongst decaying mould,
From the effect of winter cold,
As well as summer heat.

But why it was in such a place,
With so much modesty and grace,
So frail a little thing,
Was a surprising thing to me;
I really thought it ought to be
In realm of fairy ring.

Above, three petals bright and blue,
And three beneath of greenish hue,
On slender, hairy stem,
And, closely lying on the ground,
Trilobate leaves I also found,
Upon the woodland gem.

Why each should correspond in three,
At first, mysterious seemed to me,
But, as I thought it over,
It came to mind plants were not bound
By saintly rules,—as I have found
Four leaves upon the clover.

I made no pious fuss about
My little plant, but found it out
Hepatica to be,
And found also, it sometimes grew
Without a lobe, sometimes with two,
And never more than three.

Though from all saintly legend free,
It still remains as dear to me,
Although it has no fame.
And always in the early spring,
I seek it when the robins sing,
And love it still the same.

—*Peter Peppercorn.*

RESULTS OF DESTROYING BIRDS.

THE wholesale slaughter of birds in the name of fashion is having a most remarkable effect in France. Hitherto that country has

been a favorite summer home of the swallows, which each year came over from Africa, where they had spent the winter, in countless hosts. Their plumage being in great demand for milliners' uses, a few years ago a plan was devised for killing them by thousands without injuring their skins or feathers. Huge systems of electric wires, heavily charged, were stretched along the southern coast, particularly about the mouths of the Rhone, where the birds arrived in greatest numbers. Wearied by their long flight across the Mediterranean, the swallows eagerly alighted on the wires to rest, and were instantly struck dead. At last, however, they have learned wisdom, and are this year not only avoiding the deadly wires, but are shunning the shores of France and directing their flight to more hospitable lands. Meantime, there is a great increase in the number of gnats and other insects on which they were accustomed to feed, and the zoölogical society has warned the government that a serious calamity is impending. —*New York Tribune.*

EUROPEAN KING-FISHER.

OF all British birds, none is so beautiful or so secluded in its habits as the king-fisher. Its presence is peculiarly in keeping with the rapid, rocky trout streams which it loves to haunt. Its low, arrow-like flight, as it darts past like a streak of azure, green and gold, is familiar to every angler and observing naturalist. He hears it far down stream; it comes under the old ivied bridge, passes like a flash, and is gone; how quickly, a correspondent of the *St. James's Gazette* has been fortunate enough to find out—or at least approximately. He was travelling on the Great Western Railway, which between Pangbourne and Reading runs parallel with, and close to, the Thames. As the train approached the river a king-fisher started from the bank, and flew along the river for nearly a mile. Mr. George Rooper watched it the whole distance, and its relative position with the window never varied a yard; the bird flying at exactly the same pace as that at which the train travelled, and which the observer had just previously ascertained to be 55 miles an hour.

DAY by day man's material nature becomes purified that even in earth life he may taste the true fire of the divine presence within him. —*Dr. C. D. Sherman.*

TWO CHILDREN IN SIX MONTHS.

A DISPATCH from Onancock, Va., June 29, reports that a remarkable case of parturition has just come to light there. Ellen Hall, a young colored woman residing in that town, gave birth several days ago to a male child, making the second child she has borne in the last six months. On the 16th of last January she gave birth to a male child in Baltimore, where she was then living with her husband, William Hall, a colored drayman. Finding that her condition did not change after she had given birth to her child, she was induced to consult a physician, who, after an examination, informed her that she would have another child in the course of four or five months. In the meantime she left Baltimore and went to Onancock to reside temporarily with her parents, who are among the most respected colored people in that community. Five months and four days from the birth of her first child she gave birth to another finely developed boy. Both the children are alive and doing well, and the doctors say that the woman carried both nine months before delivery. All the physicians there have investigated the case, and unite in pronouncing it the most remarkable one that has ever come within their observation.

—*Philadelphia Record.*

IMMORTALITY.

I WAS a child of eleven years, when, for the first time I stood in the presence of death, and shall ever remember the strange thoughts that came to my childish imagination, when told by my mother that this was a wise dispensation of Providence.

I had often been with father and my two stout brothers when they went to set or take up nets, and had wondered in a vague, half-defined way, where the lives of the many fish taken in this way had gone to—if some clear lake beyond cloudland's blue ether, did not hold the shining fish forms caught in the fisher's nets below. And once, when a seal became entangled in a trout net and was drowned, the strangely sad look in the wide, open, glazed eyes, brought the quick tears to my own; and I wondered, if indeed, this stranger, who lost its life in strange waters, would not find its native elements again in the blue, bright ocean of eternity. Queer thoughts for a child; but I was queer and full of strange fancies from childhood up, and

now I stood gazing with big eyes of pitying tenderness on the "baby" who had died.

She reposed in the shining basket, pure as the white roses that lay in garlands around the tiny form. Violets were in the waxen hands, and one pale, half-opened rose-bud lay on the infant breast that would throb in this life no more with joy or pain.

I had never seen till then mourners kiss in mute farewell the pale lips that return no answering caress. Therefore to one of my nature, this scene naturally impressed itself on my mind with many puzzling questionings of sad unrest.

But when I saw them lower the coffin down into the deep grave and heard the cry of anguish from the mother's lips, "My baby! Oh! my baby!" then I broke away from mother's detaining hand, ran home with fleet footsteps, climbed the stairs to my room, locked the door, and sat down to think. The hours dragged slowly past, till the room became full of shadowy forms of weeping friends, the gloomy pall and coffin; yet I would not go down stairs either to eat my supper or join the family circle in the sitting room. I was tired I said, and promised mother through the key-hole I would go to bed and did so. But that cold, dead face came between me and sleep, and that cry of anguish from its mother smote my heart with keenest pain. Once I was sure the baby was peering at me through the window, but on going there to learn the truth, found it was only a star shining on the imperfect window pane. After a time my silly fears all passed away, for I became intensely interested watching the pictures on the wall; and fairy boats like water lilies, floated across the shining lakelet, and in one tiny boat was the sweet "baby" that died. She seemed to wave her dimpled hands to me, as I stood on the shores of time, watching the life boats drift away, over the harbor bar into eternity, and as she vanished away in the mist of the other shore, these words came to me clear and distinct as the chime of far off bells. Not the dispensation of a wise Providence, but ignorance of its parents regarding nature's laws of health and harmony—the sad reason "baby" sought immortality. —*Marion Helen Bassett.* Henderson, June 23, 1889.

THE selfhood of the man must be lost in the selfhood of God, and become one with it.
—*Spiritual Harmonics.*

ASTROLOGICAL DEPARTMENT.**DR. C. D. SHERMAN, EDITOR.**

This department will be devoted to Astrological Science. The editor will give simple methods of reading the effects of the planets on human life. Illustrations, including charts of noted people, will be given from time to time as an aid to the students of the Science.

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MARS.

THE planet Mars is distant from the sun about 145,100,000 miles and moves at the rate of about 54,000 miles an hour. Its diameter is 5,150 miles and its period of revolution is 1yr., 321d., 22h., 18m., and its daily revolution 24h., 40m.; the rate of revolution around the sun is 54,000 miles an hour. Its equatorial angle compares with that of the earth. Its ascending node is in 18° of \mathcal{X} . This planet rules two signs of the zodiac: Υ , Aries, by day, and ♏ , Scorpio, by night. He becomes exalted in 28° of ♊ and receives his fall in ♋ . He rules the watery triplicity ♋ , ♏ , ♊ ; greatest northern latitude, $4^\circ 31'$, greatest southern latitude, $6^\circ 47'$. He retrogrades 80 days, and is stationary 203 days before and after. The orb of Mars is $7^\circ 30'$ and mean motion $31^\circ 27'$ per day. Mars is a fiery, hot, feminine, nocturnal, violent, malignant, dry planet, and is called the lesser infortune. People ruled by Mars are strong, short, well-set bodies, bony and muscular, complexion red, angular, sharp countenance, brown or red hair, hazel eyes, and are inclined to be positive, fearless, violent, irascible, fond of war and contention, but under favorable aspects prudent, generous, rational and magnanimous. Where evil aspects rule, quarrels, robberies, treachery, murder, treason, cruelty and wickedness may be expected.

Employment.—Generals, colonels, soldiers, sailors, apothecaries, chemists, surgeons, gunners, butchers, thieves, bakers, tailors, cutters, barbers, carpenters, tanners, curriers, cooks, etc., according as the planet may be aspected.

Diseases.—Small pox, fevers, measles, hot eruptions, erysipelas, carbuncles, wounds, accidents and diseases of the faculties of smell and imagination. This planet controls the hot, magnetic fluids of the body and

actively operates in cases of mental disturbances to produce various, acute forms of mania, fistulas, and secret diseases.

Places.—Slaughter houses, brick yards, chimneys, forges, furnaces, etc.

Countries.—Lombardy, Batavia, Ferrara, Gothland, Saramatia.

Remarks.—This planet is called the lesser infortune. It is sharp and decisive in its action, and as its aspects arrive produces violent results. In conjunction with Herschel in evil familiarities it produces complicated conditions of affairs and diseases. It rarely fails to make very evident signs of its power, and although its effects are of shorter duration than Saturn's, they are often of a more violent nature. Most violent acts take place from the direct aspects of this planet.

DISTURBED NERVE CENTRES.

EVERY person is more sensitive at some periods than others, in other words, the more subtle nerve forces have become highly active. When such is the case various kinds of neurotic conditions and nervous diseases, such as hysteria, catalepsy, epilepsy, mental depression and exhilaration ensue. Like the waves of the ocean the varying tides of planetary force, ebb and flow in and out of the individualized atmosphere in which we exist. The objective, external conditions operating at such periods are of a different nature in each case and the sensations interpreted into the mental consciousness of the person give rise to exaggerated (in one sense) conceptions which, owing to the super-activity of thought action carries one really into another world where as much is accomplished in one second, relatively, as could be in one hour when we are in the normal condition. When the polar, magnetic centres of the body are changed, there is a tendency on the part of the magnetic and electric forces to accumulate in the brain tissues as the solar plexus is disturbed in its action, and instead of the accumulated force being distributed harmoniously throughout the body, it reflexes up the spine and enhalos the basilar brain. Like mephitic vapors, many times the magnetic auras of the more animal parts of the body disturb the mental harmonies almost unconsciously, and every state of phrensy, despair melancholy and hysteria occurs. When these conditions exist, in an aggravated form, insanity in its various forms ensues and in

most every case, at some stage, morbid sex instincts are noticeable, very often, especially during the first periods of attack, no traceable inharmonious condition of the physical body exists, but at a later period, through sympathetic action, the physical body shows functionary disturbances and eventually very unhealthy conditions may arise. Very few persons are wholly exempt from some effects of this nature, either male or female. Many times when the mind has been overworked and has used up, to a great extent, the more material, magnetic forces of the body, (for there can be no mental exertion without a corresponding expenditure of nerve force), a condition ensues where the more subtle forces, which are usually harmonized by the inter-blending of the more material forces, create undue activity of the nerve centres and insomnia, paresis, and kindred diseases occur. Under such afflictions the remedies most operative have seemed to be a perfect, mental rest and exercise in the open air with friction upon the surface of the body, until true relations between the solar plexi and the external universe be again established, and magnetic harmony regained and the natural processes of recuperation resume sway. In these various conditions the more subtle forces have begun to operate upon and control the nerve tissues, the atoms of which are not accustomed to such strong elements and can not stand the corrosive effects; after a time they must give way to them and very serious maladies occur therefrom. Where the mind has not been so seriously affected as to be wholly unbalanced much can be done by cultivation of the will to overcome the difficulty, and a cure can be effected. The mind should be led into every realm of thought that would tend toward repose and harmony, and every conception of natural powers that operate in an intense calm should be brought to mind. The superior power of the sensitive forces, that are disturbing elements at the time, to control physical matter, even the body, should be firmly acknowledged mentally, and faith established that one can and will conquer. Continued concentration of mind on that line will produce growth into harmony. Every act or thought that would start into action any of the animal instincts must be avoided and a diet that will not create an excess of nitrogen and carbon, followed. Every thought of an animal nature creates a

vapor which floats in undulating waves over the brain and tends to make despondency, and even worse, a close attendant. There is sure relief in majesty of mind and a sense of a divine calm. The very presence of others, in whose life force strong, physical, magnetic forces are active, creates through sympathetic reciprocity a return of old inharmonies and so it is well to choose associations as carefully as possible and make fresh air solitude and pure thoughts the main occupation during waking hours, so as to sink into repose with a tranquil condition of mind.

The reflexes from the pelvis to the brain often unconsciously at work, produce all conditions of hysteria and often of an aggravated type; and in all cases where above conditions can be established normal, healthy conditions will return and a life of happiness become established. — *Dr. C. D. Sherman.*

CRUEL NATURE.

How difficult it is for one to intellectually reason one's self into realization of the true beauties existing in this world; in fact, to sense any redeeming conditions pertaining to human life, if there is not at least a reasonable consciousness of the fact of another life and another existence. The other day, while walking through a business thoroughfare, I was pleasantly accosted by several gentlemen of my acquaintance and amongst them was one with whom I had many conversations on philosophical points. This gentleman was quite talented and a deep thinker, but had no belief in a future life, his nature being such that he could reasonably have no conceptions of such a condition being possible. He was a man that always reasoned from what, to him, had become facts and was, from his standpoint, just in his conclusions. He opened the conversation and was lamenting the fact that after years of toil in working up a business by his patient application and honest methods, he was and had been for sometime retrograding in his financial grasp upon the world. He said "there was very little to cling to in life. Human nature was so fickle. People had no conception of true worth, and he had decided that it was hard to tell where to look to get that which was necessary to buoy up one's nature and make life seem enjoyable." Being a man of quite an emotional, enthusiastic nature and bright genius, with good art abilities which had been

recognized, I supposed, by some unknown cause, his sympathetic inspiration with Nature's beautiful expressions had been lost and he could no longer see the beautiful tints of the sunset, the foliage and rocks and rivers as he used and needed some one to recall him to his old harmonies. I told him I had long ago realized the fact that the only source, never failing of true inspiration to me, was in God's works and that I never failed to find what was needed to compose my mind and readjust my faith and trust when I sought the true expression of nature and advised him to again look there. I told him to try to conform to her teachings and laws — and live up to them and he would find health and happiness thrust upon him. "But ah! he said, you do not look upon it correctly. Your Nature is a gay deceiver and entices you with every expression of beauty and all that can enchant only to condemn you in the end. You will find, he told me, that in spite of your seeking into her depths for life and health, which you say is there—that she will in the end clutch you by the throat and strangle you out of existence. No, he said you are like the rest who picture Nature to be a benefactor and as such would hold her up ever to the public gaze, when, if you will but look carefully, you will see that she is the greatest tyrant known, and will thwart every attempt you make in your own behalf, and if you do not cater to her you must suffer. Your God, he said is a God of love and makes you a ruling, controlling power in yourself, as you say, and at the same time puts little Dame Nature all about you and watches your struggle to hold to life while she, gently or rudely, as she may deem fit, puts her clutches about you and pushes you into oblivion." From his standpoint he was correct; but, a realization of a continuance of existence would have buoyed up his element of hope and placed everything identified with life in a new light. I did not try to convince him of any other condition and only hope that some good demon may enlighten him. He, no doubt, thinks that the many millions who have faith in a future life are hunting a gilded bauble that haunts their brain and caters to the weak side of their nature. I let him, like others, pass by, and only wait in hopes that at some future time he and they may catch the same fever and help themselves to lighten the burdens of their own lives. —*Dr. C. D. Sherman.*

WHAT O'CLOCK IS IT IN RELIGION?

"LET us, then, look up and catch the inspiration of the coming day. Let us build a house of all peoples, fronting every quarter of the heavens and whose gates shall not be shut at all.

O church of our ideal,
The human, the divine,
With what a peerless lustre
Thy haunting towers shine!
Thou drawest our souls to thee
As draws our eyes a star;
And still we follow after
Where thou dost lead afar!
Thy walls sink deep, firm grounded
Within the soul of man,
Who ever seeks to copy
Thy one eternal plan.
Our faulty work may crumble
And be the scorn of men,
But still, with new endeavor,
We'll rise and build again!
The trusts of all past ages
Have gone into thy walls:
The hope of ages coming
For thy completion calls.
By all that's grandly human,
By all that is divine,
In living and in dying,
Our hearts, our souls, are thine!
Within thy sacred portals
There comes to us the trust
That, though our bodies perish,
A man is more than dust.
Still upward, upward climbing,
Beneath thy starry dome,
We see, high o'er the darkness,
Shine out the soul's true home!

The one age-long search of man, then, is the search for the secret of life. The changes and readaptations are necessary stages of growth. Nothing is lost, for all partial truths are taken up into the completer statements. The world is not old, and hastening to decay. Humanity, like young Hercules, has only strangled a few serpents in its cradle. Its labors and conquests are still ahead. So, while others talk of the night's coming, "in which no man can work," we will answer the question as to what o'clock it is in religion, that it is only morning. The great day of God and man is before us; and its light shall but be merged into the glory of that country of which it is said, "Thy sun shall no more go down." —*Rev. M. J. Savage.*

"GREELEY," a monthly journal of natural science, published at Boston, by Jos. M. Wade, is at hand. The periodical costs but \$1.50 per annum and is worth every cent of it. —*Henderson Gleaner (Ky).*

WE MUST PUSH OURSELVES INTO HEAVEN.

EVERY one well knows that the incidents and changes in life vary with each individual, and that they may be as far different as it is within the power of man to conceive. At the same time, the body and mind of each must operate according to the dictation of Divine law, and never swerve from the direct process of evolution that is always manifest throughout nature. With man, the human body is the means of external expression in the tangible world in which he lives, and is the means of objective results, and also by reflex sensation the means of mental growth. There is no doubt that, in most cases the general movements of the physical body are in accord with the operative force of the *Animus Mundi* or ruling soul of the physical, material world to which all animal life below the human is subject. In all true orders of animal life the laws operating that force are clearly defined, and are faithfully complied with; while in man the superior faculties in him implanted, faculties of a nature to allow of his rising to a condition to control the animal side of his nature, and in fact all animal life, causes inharmonious interblending of superior, spiritualized and inferior animalized conditions of his existence. The true, spiritual evolution of man consists in his overcoming the material side and permeating every atom with which his identity is in contact, with the *Spiritus Dei*, or the God principle within him. The *Spiritus Mundi* or physical, magnetic force controlling the material condition of things has embodied within it all essential, operative forces which cause form, health, life, strength of all animals, as well as creating all desires to which the animal is led to follow out, such as food, shelter, a mate, and, in fact, everything that is necessary to hold the different kinds of animal life in existence. These forces in man connected with his faculties have been classed under the head of the grosser sensations, and through long periods of inheritance they have become impregnated with all the inharmonies of ancestral life which hinder the operation of material forces as well as befog the higher, spiritual side of his nature. In order to rise into true, spiritualized conditions man has to force his spiritual nature until it surmounts all impediments and opens up life consciousness on a higher plane, free from the entan-

gements of sense and in a condition to become a God-like being. In order to do this, he must acquire positive knowledge of the true facts pertaining to his existence and must change even the desires of body from merely animal instincts to a seeking out for Divine sustenance from more vitalizing sources. The forces magnetic, that like strong magnets are ever operative to attract man to the many conditions unnatural to his true self, are called Karma and it has been taught that every thought, good or bad, affects for good or evil, and proportionately increases or diminishes the good or evil elements of which each individual's Karma or ruling life force is composed. Man's spiritual consciousness is always operating upon the body that it has acquired by growth. And man's body through which he manifests in this world consists of what he has, to a certain extent, made it, and he has become a responsible, human being just as he has attained to true knowledge of God's law ruling the spiritual side of his nature. The Hindu says that by overcoming Karma we enter heaven. This is the Christian law of true progress. "Until we become a law unto ourselves we cannot enter." Everyone should practise the law of self control, and rise higher and higher into the realm of spiritual conceptions which brings truthful knowledge of man's possibilities while in this life. This is the only method of possessing knowledge and acquiring faith. Each step attaches an atom of faith until the very powers possessed and that can be demonstrated, ally our natures with the inspiration of God's presence throughout the entire universe, and cause us to recognize the same evolutionary possibility in each of his beings; and we lay aside all harsh judgments of others and recognize all evil expressed in them as only being the combat of the demon side of their nature to overcome hosts of heavenly, spiritual principles to which they must succumb; for love, light and harmony will in the end unite all souls. —Dr. C. D. Sherman.

"To-morrow you will live, you always cry;
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?
'Tis so far fetched, this morrow that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool does say;
To-day's itself too late, the wise lived yesterday."

—*Marital*.

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TRUTHS

— A MONTHLY JOURNAL OF —

NATURAL SCIENCE.

SEPTEMBER.

EDITED AND PUBLISHED BY

JOS. M. WADE,
BOSTON, MASS.

VOL. I.

• • •

NO. 9.

"There are no misunderstood geniuses. There are eccentric men, and the word seems to have been coined by an adept. The man of eccentric genius is one who seeks to form for himself a circle by striving against the central force of attraction inherent in established chains and currents. His destiny is to be broken in the struggle, or to succeed. What is the two-fold condition of success in such a case? A fixed central stand-point and persevering circular action of initiative. The man of genius is one who has discovered a real law, and who, consequently, possesses an invincible force of action and direction. He may die in his work, but that which he wishes will be accomplished in spite of his death, and frequently even on account of it, for death is a veritable assumption of genius. 'When I shall be lifted above the earth,' said the greatest of the initiators, 'I will draw all men unto me.'"

—Eliphas Levi.

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VOL. I.

BOSTON, MASS., SEPTEMBER, 1889.

No. 9.

"ALLAH IL ALLAH!"

With the rose, knowledge, is found the thorn of critical ability.

The philosopher finds as much pleasure in admiring the mechanical beauties of the thorn as in enjoying the refined smell and the lovely colors of the rose. But the carping critic loses all his pleasure when he sees "the thorn with every rose." While the true philosopher is able to see in this proverbial saying one of the most admirable and desirable of Nature's provisions for the preservation of the beautiful, the other can only interpret it as meaning that no beautiful thing is altogether beautiful. It is as easy to look at things from one standpoint as the other, but the effect on the individual is decidedly different.

"Allah is Allah" and all things are altogether good. Make no effort to doubt this; strain every nerve to prove it and see what a difference it will make in *your* life.—*Atlas*.

THE BEAUTIFUL HOUSE WE LIVE IN.

Why should we not keep pure and sacred this form the soul inhabits? Why not make every room in this wonderful mansion clean, spiritually and physically, that *light*, the very essence of life, may do its work of salvation. The new born babe laid in its cradle to-day brings with its existence a new beautiful world, and a new creation of soul and body. The tiny house of bone and muscle, flesh and blood holds a new born spirit to grow and thrive there till it shall develop god-like powers of immortality. Ignorance constitutes herself its nurse and teacher from childhood up; sways the young mind to do her bidding and to disregard the laws of health and harmony; teaches the infant mind to retrograde till soon the new house of clay holds a dim star waning into the night of darkness and disease.

We are taught to be false to every law of our nature till each room in this wonderful structure, not made by hands, is spiritually and physically shadowed. In the first place fashion forms the garments this babe must wear, and they are not in accordance with natural laws of health and freedom. Its food is milk poisoned at the fountain-head, because the mother eats unhealthy, unpalatable food. The blood becomes vitiated, unhealthy thoughts come through these narrow channels that deform mind and body. Ideas formed in dwarfed and stunted thought realm bring their corresponding evils, yet the god-like spirit of a perfect legacy asserts frequently its inborn powers, and like a caged bird, beats its prison bars with longing wings and seeks through acts and words the freedom denied it by false customs and slavish desires. This spirit of natural freedom sometimes gains an ascendancy over the many low, degrading elements of thought forms, though a mighty struggle it has to pass through to combat with false teachings so sad to this spirit in its house of clay, and we would ask in the name of common sense and humanity, why is this cross necessary?

Why should this child, so pure and beautiful in the dawn of its creation, be thus slain, mind and body, by ignorance?

Why fill his little stomach with bitter drugs that poison the blood and numb the brain, when natural remedies are ever close at hand? But you ask, "What shall we do? our child is sick and we fear near to death!" We answer, call conscience and reason back to their lost throne in your being, follow your impressions guided by reasoning powers instead of fright. If your child is sick this proves a violated natural law, therefore use natural remedies and have nature its head nurse, and you will need no coffin or pall bearers.

Why allow *doctors* to give drugs that poison the blood and benumb the brain,

because it has pain in its head, spinal difficulty or brain fever, when *Nature*, the great spirit of healing, is ever near ready to soothe and heal. Better far put a bullet through its head than resort to such expedients as morphine, quinine, whiskey and all other brain-maddening, blood poisoning drugs, and should your family physician tell you that it is necessary to give these mind and body destroying remedies, tell him "Nature says 'tis false." The child never craves for bitter medicines, never takes naturally to playing with paper pellets that enclose powders or pills, and usually has to be coaxed, bribed or compelled to endanger his life by taking or swallowing them.

Nature has infallible remedies for all diseases flesh is heir to. You have only to look within your house of clay; the divine spirit of wisdom and light will answer all questions we, as little children, may ask of Nature's God.

We are taught to be false to the very spirit of life, therefore we grope from cellar to garret, vainly seeking to discharge our sacred and sweet obligations of life, and when reason and truth stand revealed in our presence, and we see our errors, it shows the closed blinds in our mansion of clay. Blinds that shut out the pure air and sunshine from our eastern rooms of youth and gladness, and darken the southern windows where morning glories should twine and climb to the cloud-land's blue æther. We have planted the deadly yew and night shade by our sad depressing thoughts caused by violated laws of our being. Every thought or impression given through the shadowy windows of our minds is as vines or flowers and has natural growth to attract our attention, as do the ones our human hands cultivate. We are saddened by pain and sorrow. We do not love the shadows, yet we plant the seeds involuntarily that bear mournful blossoms and bitter fruit of sadness and despondency; which is in itself a sin against our own nature. We shrink from the results of our acts and moan helplessly in our darkened room crying to God for help, when aid is right here within the citadel of life. Oh, children of earth-life, let us all wake up to beautiful truths of nature. Let our minds drink in the sunlight of reason till love, peace and harmony shall come to abide with us, our guardian angels. Let old, shadowy superstitions die out root and branch and in

their place will blossom the roses and lilies of a purer and higher life. Pluck the weeds from Nature's garden, tares from the wheat, meet with solid truths the foes that mar and bar our progress in this wonderful house of clay.

The spiritual laws of Nature are inscribed on the white scroll of our immortality, and all can learn to become familiar with the inner teachings of health and harmony. We inherit with reason and conscience deep, pure, spiritual perceptions. These heavenly attributes are our guides, and should we commune with them daily, they would materialize and thrive in our spirit shrine, like the new born child of flesh, in its cradle of mother love and tenderness. Know thyself and obey the natural laws of thy being. So shall each room be filled with peace, love and harmony, whose forms shall grow and develop, banishing all discordant elements, and flooding with the light of a perfect life this beautiful house we live in.

Oh! beautiful home of mortal life,
Why is crape on the door to-day?
Wake up, ye inmates, throw open the blinds,
Till roses and lilies shall nod in the winds
And the mist roll in splendor away.

—*Marion Helen Bassett.*

HENDERSON, July 25, 1889.

AFFINITY.

THE smoke-wreaths rise and rise—and why?

They seek the cloud-wreaths in the sky;
"There's nothing like us here below,"

They murmur: "to the clouds we go!"

—*M. J. H., in Wide Awake.*

THE ROBIN'S EGG.

What was ever so dainty of hue?
Who can tell, is it green, is it blue?
Look, little girl,
At this beautiful pearl
Hid in the nest of the robin!

Nay, little girl! Nay, nay, don't touch!
Wait for a week—a week's not much—
Then come here, and see
What there will be
Hid in the nest of the robin.

What shall you see? A wonderful sight,
Then, little girl, step light, step light,
That no sound may be heard
By the baby bird
Hid in the nest of the robin!

—*Boston Daily Globe.*

BELIEF AND FAITH.

I CONFESS that since I was old enough to reason I have had little belief in faith, and as little faith in belief, as these terms are commonly understood. After a seven years' training in the English Protestant Church I could not see how I could gain anything by either faith or belief; but I can see how self-reliance is destroyed in individuals by these teachings. What we have proved we can positively claim to know. This is absolute knowledge. Then why not be content with the actual knowledge we possess and not create a belief in something we cannot prove? What have we to gain by it? Belief and faith beget superstition and bigotry. Men do not differ about what they know, but all the wranglings of mankind, and all the wars and rebellions have come from what man believes, or has faith in, and cannot prove; hence the resort to brute force, producing discord, rapine and murder. Let what we positively know be the crop of knowledge harvested, and what we are asked to believe or have faith in, the still growing crop, which we should cultivate with great diligence; and when we have proved any part of it we can harvest that part as true knowledge.

An orator can make great mischief in an assemblage of people who have faith and belief. He can stimulate them to riot and to war; he can use them as servile tools for his own selfish ends, but he could not move men of truth any more than he could a statue. Another orator can undo all the previous orator has done with the same audience, and sway the multitude in the opposite direction. These same orators could not get together a real, matter-of-fact audience. Believers in absolute truth would listen to a man who possessed absolute knowledge, and had superior opportunities to experiment with valuable inventions, whether chemical, mechanical, electrical or what not. But what real value would it be to John Smith to be told that Thomas Smith believes or has faith in a certain something indefinable? While if Thomas Smith had discovered a new dye or an improved method of warming cars it would be of great importance that John Smith should know of it.

We are often told that what is truth to one man is not truth to another. Truth is truth always, although some people may not be able to comprehend it; for truth is truth to

all men except the brain be disordered by a life-time of faith and belief. There are some people so strongly intuitive that they positively know things to be true that they have neither seen, felt, nor heard, but that knowledge they can only give to others by assertion, not by proof; hence it will be hardly understood by those less intuitive.

Intuitive people can understand and read other people. They can see other people going to destruction daily, just as plainly as if they were walking off a precipice in broad daylight. They could point the way to better things, but few can accept the warnings of an intuitive mind, who has no honor in his own country. Worldly people are apt to say when men of superior, spiritual knowledge are pointed out, "Why do they not bring their knowledge to account and get rich?" forgetting that with pure, spiritual knowledge the subject whether in New York or Damascus loses desire for worldly wealth which purchases pleasure only, while spiritual gain brings unalloyed happiness for all eternity. —*Jos. M. Wade.*

HAPPINESS.

Now let me tell you a secret worth knowing. This looking forward to enjoyment don't pay. From what I know of it, I would as soon chase butterflies for a living or bottle up moonshine for cloudy nights. The only true way to be happy is to take the daily chances of happiness, as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the merchant while he is making his fortune. If he fails to learn this art, he will be sure to miss his enjoyment when he gains what he sighed for.—*Woman's Journal.*

HUMAN NATURE.

THE boozy man in the corner of the crowded car awoke from a nap and discovered a bulky lady hanging to a strap and glaring at the row of unobservant men intent upon their newspapers. The boozy man's gallantry asserted itself. "I'll be one 'venny two gen'l'men in zish car t' get up an' give th' lady seat," he said —*Kansas City Star.*

FEAR is a half-diseased sentiment, which presses so violently upon the human mechanism that the faculties are suddenly excited to the highest degree of their power or driven to utter disorganization. —*Bakac.*

ALL knowledge comes from Nature. That which we term "intuition" comes unsought, except by a natural preparation of the mind to receive it. This is termed occult knowledge, because it is hidden from the many. In reading occult works for the first time, one is struck by the fact that much of the matter in those works could not be proven by any human agency, and yet it is stated with all the certainty of established fact; and to intuitive people it is accepted as such, no, not accepted as such, but known to be true. To those not intuitive it remains simply an unfathomable mystery. The explanation of how intuitive knowledge is known to be true, would be as difficult to understand, if any attempt at explanation were made, as the facts themselves. Our own experience in what we term intuition has been somewhat peculiar. From boyhood we never gleaned knowledge but with it came a desire to give it to others, and one of the greatest surprises of our life has been, when we tried to give the little knowledge we were master of, to find that we had given much more than we possessed. —*Jos. M. Wade.*

FINED FOR NOT ATTENDING CHURCH.

In past ages attending church was not a matter of choice, but one of obligation. Several Acts of Parliament were made bearing on this subject. Laws of Edward VI. and of Elizabeth provided as follows:—"That every inhabitant of the realm or dominion shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to their parish church or chapel accustomed; or, upon reasonable let, to some usual place where common prayer shall be used—on Sundays and holidays—upon penalty of forfeiting for every non-attendance twelve pence, to be levied by the church-wardens to the use of the poor." The enactments regarding holidays appear to have been soon allowed to be disregarded. In the reign of James I. the penalty of a shilling for not attending church on Sunday was reënforced. Sunday only in respect of the attendance at church is named in the statutes of William and Mary and George III., by which exceptions in favour of dissenters from the Church of England were made. Not a few suits were commenced against persons for not attending church. An early case is noted in the Church book

of St. James's, Bristol. On July 6, 1598, Henry Anstey, a resident in that parish, had, in answer to a summons, to appear before the vestry for not attending the church. Some more recent cases are named by Professor Amos in his treatise on Sir Matthew Hale's "History of the Pleas of the Crown." In the year 1817, it is stated that "at the Spring Assizes of Bedford, Sir Montague Burgoyne was prosecuted for having been absent from church for several months, when the case was defeated by proof of the defendant being indisposed. And in the report of the Prison Inspectors to the House of Lords in 1841, it appeared that in 1830 ten persons were in prison for recusancy in not attending their parish churches. A mother was prosecuted by her own son. It is clear that in many instances personal and not religious feeling gave rise to the actions." These, with other penal and disabling laws in regard to religious opinion were swept away by statute 9th and 10th Vic., c. 59.

—*Yorkshire (Eng.) Post.*

SUNDAY TRAVELING.

AN important Act was passed in the reign of Charles II., in the year 1676, for the better observance of the Lord's Day. It prohibited traveling, the pursuit of business, and all sales, except that of milk. Old church records and other documents contain numerous references to Sunday traveling, and, as an example, we may state that it appears from the books of St. James's Church, Bristol, at a vestry meeting held in 1679 four persons were found guilty of walking "on foot to Bath on Lord's Day," and were each fined twenty shillings.

—*Yorkshire (Eng.) Post.*

A SPECIES OF BEETLE.

A CURIOUS result of the work of a species of beetle was recently discovered in a house in Portland. Where two matched boards came together in the sheathing of a room, the rounded rib, about the size of a lead pencil, for a length of two feet and a half, had been replaced with what looked like a porous mass of fine sawdust, which was by some means so held together as to assume the exact shape of the original wood. Investigation with a pen-knife, at one end of this, revealed a small tunnel under the surface, filled with the same fine dust and about

three inches long, at the end of which was a small and very active black beetle busily engaged in literally eating his way through life, with an inexhaustible supply of food in front. The ant is not the only bug-model of industry. *Lewiston Journal.*

THE DINGO AND THE KANGAROO.

WE had just rolled up our blankets after camping out, preparatory to making up the fire and putting the billies on to boil, when we heard the heavy thud of a kangaroo leaping rapidly in a neighboring scrub. "It was the work of a moment," as the old fashioned novelists used to say, to get out our revolvers on the chance of a shot; but we paused to watch an interesting sight. A dingo was stealing swiftly along the edge of the scrub, parallel to the course of the kangaroo, and in ordinary circumstances a leaden messenger would have been promptly sent after him, with all the more probability of stopping him, as he paused occasionally to listen; but possibly kangaroo steak was just then uppermost in our minds. In a minute or two the kangaroo suddenly broke from the open country, and the dingo, for whom he was evidently unprepared, made a splendid dash and pinned the marsupial by the shoulder. Almost instantly afterward a second dingo, who had no doubt been driving the game toward his companion, rushed out of the scrub and took the kangaroo on the opposite side. In spite of the poor beast's violent bounds hither and thither, he soon rolled over, and in an astonishingly short time the dingoes had put an end to his struggles.

"A fresh feed for certain now," whispered the stockman, and we began crawling on our hands and knees toward the spot, about 100 yards away, for a shot at the dingoes, who had been too much occupied in the excitement of the chase to notice us. The slightest noise, the chance breaking of a dead twig or perhaps the motion of a tall blade of grass, sufficed to alarm them, and though the revolver bullets cut up the earth close to them, both went away unscathed. The kangaroo was quite dead. How they had mauled him in those two or three minutes! His chest was torn open under the foreleg, and his neck bitten through and through. These wild dogs seem to know instinctively where the great arteries are situated, and unlike our domestic hounds, understand perfectly well how to kill a kangaroo without incurring the risk of a fatal stroke from its powerful hind legs, armed

with those formidable chisel like nails. Some fresh cut steaks off the loin put us in good trim for the day's work. — *Chamber's Journal.*

A CURIOUS BOOK.

THE tastes of mankind vary as much as their features, no two being precisely the same,—that which gives pleasure to the one is derided by the other; each moving in his own little circle and laughing at the folly of his neighbor because he is running in a different direction.

"We laugh at our neighbor,
And he laughs at us,
And each thinks the other a fool."

Nevertheless, in spite of our little differences the world still progresses, and science, literature and art are in a more flourishing condition than at any former period. Thanks to the inventor of printing, books are not now, as they were of old, chained to the pillar of the church, accessible only to the "prelate proud, and feudal lord," but are now within the reach of all. A few centuries ago it required the whole earnings of a lifetime to purchase a single book, which can now be bought for a few pennies. "Books!" who does not love them?

There is something venerable about the musty old tomes. They tell of the manners and customs of former ages, of the rise and fall of nations; point out the beauty of the heavens, and the treasures of the earth, and teach us how to live and how to die. What a void there would be without books.

"Thrice happy is he to whom books are well known,
As it is his own fault if he's ever alone."

Moreover, books greatly resemble mankind: some, like the highest order of nobility, are clad in velvet decorated with gold and have their abode in fine parlors, but like the gaudy fop, have all their value on the outside; others don a coat of leather, and, in imitation of their richer neighbor, use gilt instead of gold. Another class, like the wandering Tartars, are covered with the skin of the sheep, and it often happens that the sheep's skin covers more intrinsic value than the velvet.

Books, like men, are of various sizes; some, like the fat politician, are of large size, but of little consequence; others are as thin as the briefless lawyer; some also are good, some bad, and a little book, like a little man, has oft made more noise in the world than a big one.

But of all the books ever published there is one that contains more valuable information than all the libraries, museums, colleges, academies, and science halls in the whole world, put together, and, stranger still, all authors may steal from its pages, without being accused of plagiarism; in fact, the more they steal the greater their merits. In this library of libraries all may freely read, nor is there anything to pay but attention; the astronomer, astrologist, botanist, entomologist, geologist, and all inquiring minds can find food for reflection, no matter in what country. Its pages are always open. Book worms may boast of rare books, but this book existed millions of ages before them, and though it has passed through so many editions, there has never been an error discovered, and no one has been able to retain a copy, and yet it comes out yearly in 365 pages, dark and light, full of illustrations, published annually on the first day of January continuing until the thirty-first of December, by the great Author of the Universe—entitled the Book of Nature.

—*Peppercorn.*

THE CHICKADEE'S HOME, NO. 2.

On my second trip in the twilight through one of Dorchester's bits of forest, I passed under two crows' nests in the tops of very tall, slender pines, almost hid from view. The crows had laid their first eggs early in April, sitting only two weeks, and the young were in the trees and the old birds were sitting on their second set of eggs. These crows evidently know that they are in the midst of boy civilization, for they keep very quiet during the breeding season. On this evening, there were about a dozen boys from twelve to sixteen years of age bathing in an artificial, private pond a little further on. On seeing the writer, one boy gave the alarm by saying: "There's a man," when another one said: "He won't hurt us; he was wandering around the wood last night." While this was going on, they stood on the wall like a row of penguins, but were soon floundering in the water again, evidently believing that "Nature unadorned is then adorned the most." I wandered past the boys and came round to the "chickadee's home," and rapped at the entrance as before, and, although it was quite late, the female came out but very reluctantly. I felt sorry to disturb her, but they do not mind a friend, and it gave me an opportunity to study her ways. It was

growing quite dark when I heard a terrible commotion made by the robins in another part of the wood. One would have readily believed there were hundreds of them. I knew at once that there was an enemy of some kind in the camp, probably an owl, and made my way to the locality. I found the trees apparently full of robins, and a few thrushes in a great state of agitation. Among them I heard a noise similar to the single bark of a very young puppy, repeated at intervals. Following this sound with the eye I soon located in the branches of the trees overhead, a screech owl,—I identified it by its small size and its "ears,"—that had been the cause of all the commotion. I bothered it until dark by different calls which it answered. Sometimes it would pounce, apparently at my head, but would change its mind, in time to save itself from danger. What seemed very strange to me was that the robins left for their own quarters one by one as soon as I reached the place, until all were gone, seeming to think that it was safe to leave the enemy in my care. My next trip will be to find the screech owl's nest, if possible, which is, no doubt, located in the hollow of some tree near by.

—*Jos. M. Wade.*

MAGNETISM.

"IRON is only magnetized temporarily, but steel permanently, by contact with the lodestone. Now steel is iron which has passed through a carbonizing process, and yet that process has quite changed the nature of the metal, so far as its relation to the lodestone is concerned. In like manner, it may be said that the medium is but an ordinary person who is magnetized by influx from the astral light; and, as the permanence of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force? This condition may be congenital, or brought about in one of these ways: by the mesmeric process; by spirit agency; or by self-will. The ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store."

—*H. P. Blavatsky.*

FACTS WHITTLED DOWN.

"A friend cannot be known in prosperity, and an enemy cannot be hid in adversity."

"Beware of the over civil stranger and the flattering friend; both have axes to grind."

In 1759 Walter Wade was fined for refusing to act as Mayor of Leeds (Eng.) after being duly elected to the office. —*W.*

It is all right to buy a whistle, if you do not buy it too dear. —*W.*

Cronies in gossip, gossip about each other when the harvest runs short. —*W.*

The ignorant depends on the conditions prepared for him; the knowing one can choose his conditions himself. —*Franz Hartmann.*

He who cannot evolve a world within his own soul needs the external world to evolve his soul. —*Franz Hartmann.*

The divine principle in man exists independent of the conditions of relative space and time; it is eternal and self-existent. —*Franz Hartmann.*

Young people usually avoid associates that could do them only good, and select those from whom they can only get injury. —*W.*

"The soul that strives for earnest gain
Shall reap in fields of golden grain." —*W.*

Nature has no "tomb," as one poet has said; Nature never dies. —*W.*

He that promises great things for to-morrow will always be behind. —*W.*

There are thousands who desire knowledge, but few who desire wisdom. —*Franz Hartmann.*

If man were to become spiritual before he becomes natural, he would be an unnatural, spiritual monster. —*Franz Hartmann.*

The majority of evil-doers do evil, not for the love of evil, but for the purpose of attaining some selfish end. —*W.*

Science in nature is indefinable. —*W.*

In hot weather man uses less reason than animals do instinct under the same condition. —*W.*

The law of magnetic currents is that of the movement of the Astral light. This movement is always double, and reproduces itself in a contrary sense. —*Eliphas Levi.*

No human mind will refuse a truth that it can comprehend. —*W.*

A city is but a big insane asylum of mild cases, of fashion, folly and foolishness. —*W.*

A truly good man receives no moral contamination from being surrounded by vice. —*W.*

Dr. Brown-Sequard's elixir of life is designed to give the old man a chance.—*Boston Herald.* Yes! a chance to be fooled once more. —*W.*

There is but one God and he never had a "prophet." —*W.*

They that mind their own business cannot interfere with another's. —*W.*

To conquer self, is to understand self; once understood, all is plain. —*W.*

"Thou must be true thyself,
If thou the truth wouldst teach."

The teaching of spiritual truths has been so prostituted to selfish ends, that the false has become more popular than the true. —*W.*

Weakness is always in sympathy with vice, because vice itself is weakness under the mask of strength. —*Eliphas Levi.*

The man of genius is one who has discovered a real law, and who, consequently, possesses an invincible force of action and direction. —*Eliphas Levi.*

I like your title page very much indeed, in fact the more I consider it the more I like it. —*G. E. T.*

A belief is only a belief; it is what may or may not be true. If you do not know, you are no better off for believing. —*W.*

Self-conquest is the greatest of victories. —*Plato.*

Pleasure may come of illusion, but happiness can only come of reality. —*Chamfort.*

A straight line is the shortest in morals as in mathematics. —*Maria Edgeworth.*

Act well at the moment and you have performed a good action to all eternity. —*Lavater.*

The great man is he who in the midst of the crowd keeps with perfect sweetness the serenity of solitude. —*Emerson.*

The Christian God is a power *only* to raise money for the privileged. —*W.*

Separate your real wants, from your imaginary ones and you will begin to realize the difference between the demands of the head and heart. —*W.*

POINTED JOKES.

Bobby—Did your mother lick you for drinking the milk?

Little Johnnie—Naw. I wouldn't cry if I'd had the milk. She licked me for spilling it.

A concise prayer said to have been offered by an earnest New England deacon was as follows: "Lord, give us grace to know Thy will and grit to do it." —*Brooklyn National Monitor.*

"My dear," said a dying husband "do you think you will marry again when I am gone?"

"I don't know, John," replied the lady with a burst of tears, "I haven't given the matter very much thought as yet." —*Texas Siftings.*

Brooks—I hear that you and the boys were out hooking watermelons. Did you get a good load?

Crooks—You just bet we did, Brooks; and every bit of it was buckshot, too. —*Sun.*

Elder Goodwin—Do you practice that sinful amusement called dancing?

Wagley—Yes, but I don't dance well enough to make it very wicked. —*Epoch.*

He—I'm the piano tuner, mum.

She—I haven't sent for any piano tuner.

He—Yes, mum, I know, mum; it were the gentleman next door sent me here, mum.—*Texas Siftings.*

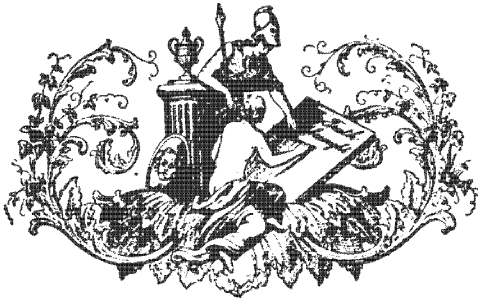
The publisher—Don't you think these patent medicines kill many people?

The dealer—Perhaps they do, but look at all the newspapers they keep alive. —*Life.*

Mr. Rubenstein—Ikey!

Rubenstein Jr.—Well, fader?

Mr. Rubenstein—Take longer steps and keep your shoes from wearing out so quick, aind idt. —*Times.*



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Address, JOS. M. WADE, Dorchester, Mass.

BOSTON, SEPTEMBER, 1889.

THE day of freedom will dawn in the heart that seeks light from the "Truths of Nature."

Bring in your sheaves, Oh! harvesters,
Afar in the busy fields of toil,
Tho' sown in whirlwind's bitter breath,
Or deep in the teeming soil;
The soul that strives for earnest gain,
Shall reap in fields of golden grain.

Bring in your sheaves! the meagre wheat;
And deem it not as lost, the years,
Ye toiled in wind-swept ways, and bleak,
Watered alone by sorrow's tears;
The faded lilies here on earth
Shall twine the sheaves of higher birth.

We gain more wisdom and knowledge of mankind by retiring to the solitudes of Nature than we can by meeting in congregations. We find wisdom where books exist not, for books are but the work of man, recording what he has discovered in Nature, and are never perfect. They are merely mediums for communicating to each other the knowledge already gained from Nature. All the knowledge that has been gleaned and recorded in books still exists in Nature, as it did from the beginning. Solomon has said: "There is nothing new under the sun." This is not often under-

stood; for, while there is nothing new, there is much still undiscovered to the general public. Those who live a true life, and commune with themselves in what is solitude to worldly people, will realize a world unknown to their industrial and commercial brothers. They will obtain knowledge not easy of access in books. It is not generally known that he who "asks" may have given to him in this way knowledge that has been recorded perhaps centuries ago. In this way plagiarism seems to occur, and simultaneous inventions are made by different men, often in different countries. We are too apt to lose sight of Nature, the great source of all knowledge, and by the study of which we develop and expand the intellect. He who aims for published knowledge only, is easily satisfied, for he has never realized the power of inspiration.

I have searched for truths and freedom,
In the green, old woodland bowers,
And heard the voice of wisdom
In haunts of the wildwood flowers.

Have listened to notes of harmony,
Where the brooklets wander free;
Then questioned my thirsty spirit
And dreamed of liberty.

THOSE in charge of the Agricultural Department at Washington have been looking into the crow's bill of fare and have weighed him in the balance and found him "wanting" and no doubt will issue an edict that the crow "must go." It is a noticeable fact that the crows got a living before the white man plundered the Indians of their just possessions, and have only taken since what the white man places on their feeding grounds. The American crow has been studying man for the past two hundred years, and has long ago decided that he is an intruder and has "no rights" in this country which an American crow "is bound to respect," in fact, was weighed in the balance and found not wanted. The crow finds that man has imitated the vices of every animal on earth, and not satisfied with this, has invented some bad habits, such as "sinoking," "chewing"

and "drinking," which are worse than vices. Besides this he is cowardly and treacherous, and would resort to poison to rob Nature of one of its creations.

THE New York Theosophical Society, in an unguarded moment, allowed the "inner light" to grow dim and became afraid like the unwise virgins of old and cried for help. If the "Aryan branch" guard and cultivate the inner light it may enable them to see the true character of the protection that was given them and judge of its value.

WHEN mankind becomes universally conscious that everything in physical and spiritual life wears out by progression and development, no matter whether it be a turnpike road, a condition in human, or a phase in spiritual life, they will then see the veil of mystery raised from many things in every-day life, not now understood; for nothing is stationary and nothing retrogrades. For instance, no man would sow two different plants in the same bed mixed, even if the seeds did look alike, if he knew they would not develop into plants of the same size and condition, for one would overshadow and destroy the other, robbing it of its share of sunlight. We have reduced this to a science with everything animate and inanimate except man, and we still continue, in his case, to match such as appear alike at the time, even if they develop into entirely different beings, and we punish by stringent laws any one who would transplant, or aid in transplanting, the one that is likely to suffer. And yet the large majority of human kind are actually ignorant of the fact that two human beings, whether married or in partnership, seldom develop mentally alike, hence divorce in marriage, and dissolution in partnership follow. No one is to blame. The man or woman who once loved, has ceased to love, because one has outgrown the condition that existed when they came together. One partner has remained at the starting point, while

the other has outgrown that condition. One has spiritually gone up like the sunflower, while the other is still trailing on the ground, where they both started. The conditions have changed, and no statute law can be framed to fit all cases of this kind, hence the trials and tribulations mankind is compelled to suffer while yoked under our present unchristian laws.

Only a "round" in the ladder of progress,
To bear up the restless feet,
That climb to warmth and the sunlight,
And never to know defeat.
Never heed the voice of repining,
Or harter to foes of the truth;
A "round" in the ladder of wisdom
That leads to immortal youth.

Only a "round" in the ladder of progress,—
Yet thoughts are angels of light;
And they come to lighten my durance,
To weave me a garment so white,
To clothe my form in the future,
When our mission on earth is done,
And we stand in the light of wisdom
As spirits of peace, at home.

To be a theosophist one must be pure and clean in all material things. For an unclean, material body is not a fit abode for a pure spirit or a healthy mind. He must not use tobacco, or narcotics in any form, even in mild doses, neither must he use intoxicating liquors or drugs either as a beverage or medicine. He should live as near as possible on a natural diet, and use only natural remedies in case of sickness. A man who leads a natural life within Nature's laws is a theosophist if he never read a book or entered a lodge. Books are to a theosophist just what the beaten trail is to an Indian, a great help, but not a necessity. A theosophist having a desire to join some organization or make himself known to the world as a theosophist loses power by such desire. "In union there is strength" in material things, but there cannot be a union of spiritual powers,—even an attempt at union would beget weakness. Twelve spiritual men can do more good, working singly each in his own chosen way than they could if organized under a leader.

A man may speak the truth and yet be a liar.
 "Actions speak louder than words." —*W.*

HUMAN NATURE.

"PUT ALL ON DER LIVING CHANCE!"

HE was only a stable boy, as hardened and unholy as they make them, yet he was an immense favorite with patron and proprietor alike at the Monmouth track, and especially with his fellows of the Morris stables. Recently stricken with a very grievous disease, yesterday his physician told him that medicine and science could do nothing more for him. While quickly realizing that he was fast covering the home-stretch of life, with the death wire, as it were, plainly visible, the ruling passion in the confiding and always courageous youth thus portrayed itself:

"What's my chances, Doc?"

"Not worth mentioning, my boy."

"One in twenty, you s'pose?"

"Oh, no."

"In thirty?"

"No."

"Fifty, then?"

"I think not."

"A hundred?"

"W-well, perhaps there might be one in a hundred!"

"I say then, Doc," pulling the medicine man close down to him and whispering with feeble earnestness in his ear, "just you go in, do yer best, and put everything on der one living chance." —*N. Y. Sun.*

"SKETERS BIT HIM NITES."

QUITE recently a lad went into a grocery store on Elm street and seeing a nut, which had fallen from a basket lying near it, he picked the article up and going to the proprietor told him how he had found it. The man told him to keep it, but the little fellow said "No," and returned it to the basket. That night the following conversation took place between the child and his mother, to whom he had told the story:

"Now, Mamma, I might took 'at nut just as well as not, an' no one would see me."

"Yes, my child, God would have seen you, He watches over you and takes care of you."

"Does Dod take tare of me all the time, an' all nite, too?"

"Yes, my child."

"'Eh, He ain't any dood, cause he lets sketers bite me all over nites."

—*Manchester Union.*

THE POWER OF IMAGINATION.

THE *Utica Observer* has the following: "A funny thing occurred here the other day," said a barber, as he was putting the finishing touches on a Saturday evening hair cut. "A fellow came in to be shaved who was somewhat under the influence of intoxicants. He took his place in the chair, and all proceeded well till I had shaved one side of his face, when he stopped me: 'Hold on, I want this thing 'splained.'

"I asked him what was the matter, and he replied: 'there's a fly on my cheek, and you have shaved the lather and whiskers off, but the fly didn't move. Now, what's the mazzar with him?'

"I told him there was no fly on him, but he pointed to the mirror and said: 'You think I can't see him. I ain't so drunk that I can't see a fly.'

"I turned to the glass, and there stood the fly on the mirror, and in such a position that, from my customer's range of vision, it seemed to be on his cheek. He afterward said that he had felt that fly tickling him all the time, and wondered how I could shave under it and not cut its legs off."

LEAVES FROM NABBY PERKINS' DARY.

NO. 6.

I WUS ser tired when I got home from ther donashun party las nite, that I couldn't rite a word, but I'm goin ter do it now, while Caleb's gone ter take Mis. Goodman's silver spoons home. We borrared em ter set ther table with, and we didn't loose but to on em, an I think she orter be thankful ter get as many 's she has ov em back. To spoons want much ter lose ter give the minister a donashun, not if tha wus yer mother's. She's ser poor she dont hav company much, an she dont need ser many.

I had ser much ter do goin round an beggin fur ther donashun, an gittin ther things ter the hall ter set ther table with, I want ta home hardly a bit all last weke. I new Caleb wus gittin mad, but he didn't say nothin till yisterday mornin; than 'e sed, ses 'e; "Look 'ere, Nabby. I aint er goin ter another one er them confounded metin house fandangoes,

I be darned 'f I will. It's go, go, all ther time, an yer dont take half es good care ov yer own things es yer did afore we jined them metin folks. It's bin most to wekes sense ye churned, an 'f 't hadn't ben orful cole wether the creme 'd ben spylt."

"Well, taint spylt," ses I; "ther Lord allers takes care ov folks' things when tha 's doin His work. An besides, Caleb, when I promises ter do a thing I doos it. I promist ter help support the church an I'm goin ter do it, an ye need't sware bout it nether."

"Gosh darn ther church an ther metin folks to, I wish we'd never jined em; an I shal sware when I want ter."

'Then 'is voise kinder shook and 'e ses; "An besides, Nabby, yer aint never ter home now as yer use ter be, an its kinder lonesum stain ere days an evenins to, thout ye;" fur I'd had ter be gone er site evenins ter mete with the kermitys.

I thot at first I'd anser 'im es if I didn't care, but Caleb's allers thot a site ov me, an when I see he felt bad, I sed kinder softly: "Well, Caleb, yer no we wont hav ser much ter do arter this one, an if ye'll go with me ter nite an help me thru, I gess ther wont be many more, an I'll sta ter home sum more 's I use ter."

I never seed how Caleb's face brightened.

"Well, Nabby," ses 'e, "mabe I wus a letle cros, but yer'll furgiv me cause I did mis ye orful?" an 'e cum round where I wus packen ther things, an kissed me, an went out.

Arter he'd gone I felt 's if I shud cry, an I kep thinkin 'f I couldn't do sumthin ter let 'im no that I want goin ter neglect 'im anyway. I new ther bindin ov 'is kote wus orful frade out, an 'e 'd spoke ov it to er three times; but I'd ben ser bizzy I didn't hav no time ter fix it. But I made up my mind I'd fix that kote afore ther donashun party 'f I had ter set up all nite ter do it.

I worked jest as tite es I cud jump all day, an Caleb helpt me 's much 's 'e could, but 'twas almose dark afore I got ther new bindin on. Jest es I wus goin ter pres it Mis Slocum cum ter ther dore ter tel me ter be shure an cum erly; an I wus in sich er hurry I set ther flatiron on ter let it be presin whilst I wus gone, an fore I cud git back I smelt it burnin; an when I took that flat off I took er pece rite outer ther bottum er one er ther tales. I never did fele ser bad 'n my life, an I never seed Caleb ser good.

"Never mine, Nabby," ses 'e; "'t allers wus pooty long, an ye can jest take ther sheres an cut it rite off even all round, an fasten up ther linin so's twont sho an I kin ware it ter nite jes 's tis."

Caleb's allers thotful fur me, but I never seen 'im es thotful es that afore. When 'e cum ter dress 'im ter go, that seme, where I turned 'is trowsis legs wood sho unles I stood an hung onter ther bottum ov 'is kote with both hans.

"Why dont yer let go, Nabby," ses Caleb, "an go 'n git reddy, yer'll be late."

"Cause," ses I; "'f I let go tha rise up short an sho ther semes round yer trowsis legs."

"Well," ses 'e, "by the heft yer put on tha wont rise much; but yer dont expect yer going ter hang onter my kote tales all th' evenin when we git there, do ye?"

"No," ses I. "But I dont see what yer goin ter do 'nless ye shorten up yer gallowses a letle."

"I spose I can," ses he; "but I'll look like er pare er tongs 'f I do, all legs."

"That dont make no diffrence," ses I; "legs is legs, an 'f I'm satisfid with yourn, 't dont matter bout ther rest." I told 'im ther Lord want ser foolish 's folks; He hadn't changed ther fashon sense 'e made ther fust pare; the only diffrence ther wus in um wus th' way tha growed. He'd look better, anyway 'n old Priest Jones wood when 'e cum up ter judgment, 'f 'e riz with 'is close on, fur 'is wife's sister cut his kote tales clean off to ther waste, when tha put 'im 'n 'is coffin, an kep em ter make 'er boy a jacket ov. When 'e got em hitched up tha wus pooty short, 'n I tole 'im 'f 'e kep stanin up all ther while tha woodn't look bad, 'n I'd let ther hem down ter day.

When we got there, thare wus sich er jam, I thot wede never git in. I'd warmed over that chicken pie that Caleb bot at the party fur 23 sents, an the folks sed tha never did see sich a nice chicken pie 's I made, when tha cum ter ete it. But when we got thare, Caleb had ter take it inter the side room back er ther hall, cause tha wanted ter dance fore supper. When 'e went thru th' hall I heerd Sam Doolittle, Job Wells new clerk, say: "Look at Grampa long legs; 'e orter hav sum feathers round 'is ankles, an ede look jest like our Shangi rooster."

"I wus glad Caleb didn't here 'im fur 'e 'd ben madden 'n I wus; an' when 'e cum

back I tole 'im I gest ede better set down 'n ther corner whare the fidlers wus an hole my things so's I'd no whare ter find um when I cum ter go home, fur I shud go erly." Jest then ther fidlers begun ter play an that Sam Doolittle cum strate an ast me ter dance with 'im. I looked at 'im sharp, an ses I: "No, thank ye; shangise dont dance with bantums," an I turned my back to 'im. Then decon Sniffles cum, and square Bigman, an lots ov others an wanted me ter dance with em; but I tole em when I danced I shud dance with Caleb; I didn't bleve 'n married wimmin's dancin with other wimmin's men folks. After thade danced a spel, then the wimmin went round an ast ther men ter dance with them, an Mis Toplif cum an ast Caleb.

"Why, Mr. Perkins," ses she; "yer aint er goin ter set ere 'n ther corner all the evenin, be ye? Cum, I want ye ter dance this figger with me; yer ser tall ye'll make a nice dancer. Jest tell 'im 'e must, Mis. Perkins."

"I shant tell 'im no such thing," ses I. "I dont bleve 'n men 'n thare wives dancin promiscus. Caleb an me 's done our dancin tergether fur ni on ter forty yere, ter home; an I gess we ken do it tergether when we go ter balls."

"Oh, Mis. Perkins! this aint a ball, its ony a little party."

"What is a ball?" ses I.

"Why," ses she; "tha dress all up, an hav tickets, an a supper, and dance all ther time, an—an—"

"And what?" ses I. "That's jest what thare doin here ony tha dont hav tickets an everybody ken cum, which is wus. Why didn't ye hav the donashun in ther metin house?"

"Dear me," Mis Perkins, cause t'wood er ben wicked ter dance 'n ther metin house, an tha wanted ter dance," ses she.

"Aint tha metin folks that's dancin?" ses I.

"Yes," ses she; "we're most all metin folks. You dont think it's wicked fur metin folks ter dance, do ye?"

"Ther metin house aint no better 'n no other house," ses I; "an if taint wicked fur metin folks ter dance, taint wicked ter dance in ther metin house, er any other place. It's ther folks that doos the sin, not ther place."

"Dere me; how strict yer be, Mis Perkins; but you will jest dance this figger with me, wont ye, Mr. Perkins? You dont think its wicked, do ye?" ses she.

"No, confound it all, I dont," ses Caleb; "but ye dont catch me up thar hoppin round on ther flore like a jumping jack, an makin a fool ov myself, fur nobody."

"Well, I declare; what an odfeller yer be?" ses she.

"I dont think folks nede ter twit 'im ov it 'f 'e is, it's respectable," ses I. I didn't no afore as she new 't Caleb had jined them. Jest then Sam Doolittle cum along an she got hole er his arm, an he went and danced with er.

When tha got thru with that figger we had supper. There wus er site ov vitals brot, but thar wus ser many we had ter put it all on ther table, an when we got thru there wus only a few biskit and peces ov kake, an about two pound ov butter an a pece of chese, an a little cole mete left. Miss Allen sed wede better carry what cole tea an coffy thar wus left, over to ther minister this mornin, 'twould help em so much. When square Bigman red of what ther minister had ter keep ter help pay 'is salery, thare wus the cole vitals, an a bushil ov pertaters, a quart ov pop corn, two quarts of chesnuts and butternuts, mixt, sum dride apple an dride punkin, er peck er turnups, to quarts ov yaller benes, a can of apple sass, to bushel ov corn, a dollar's wurth of flour that ther widder Fletcher sent, fur I see her boy carry it; six tidies, fore pare of slippers that he can git ther soles put on; a brush holder, nine pen wipers, and a strap ter hold his napkin round 'is neck 't I see Mis Slocum carry; an a site er sich things ter make 'im remember lots ov em by. I think he aught ter hav all his salery now 'f we cood collect it.

Caleb's comin back, an I mus git dinner an fix them pants. I think I've rit most out, an I'm goin ter sta ter home ter day with Caleb.

—Nabby Perkins.

"GREELEY," a journal of natural science, is the title of a new publication we find among our exchanges. It is a handsome 16-page octavo magazine printed on fine tinted paper, and is published monthly at Boston, Mass., by Joseph M. Wade, at \$1.50 per year with a premium worth \$1.

—The Meridianal.

Make but few laws and make those for thyself only.
—W.

The private coachman is the best dressed man in North America.
—W.

ASTROLOGICAL DEPARTMENT.**DR. C. D. SHERMAN, EDITOR.**

This department will be devoted to Astrological Science. The editor will give simple methods of reading the effects of the planets on human life. Illustrations, including charts of noted people, will be given from time to time as an aid to the students of the Science.

TRUTHS OF NATURE \$1.50
CHART FILLED OUT - \$1.00 } TOGETHER - \$1.50

THE remains of Miss Maria Mitchell, the celebrated astronomer, were taken from Lynn to Nantucket, June 29, for interment in the family lot. The funeral service was conducted by Prof. Taylor of Vassar College.

♀ IN THE DIFFERENT SIGNS.

♀ in ♈.—Diseases of the head, moist humors, colds, lethargy.

♀ in ♉.—Colds and inflammation of the secrets, swellings in the neck.

♀ in ♊.—Scrofula, dropsy, rheum.

♀ in ♋.—Cold in stomach, catarrh, humors on surface of stomach, indigestion.

♀ in ♌.—Heart troubles, passion, pains in limbs.

♀ in ♍.—Worms, bowel troubles, flux.

♀ in ♎.—Wind colic, gonorrhœa, surfeit from eating.

♀ in ♏.—Venereal diseases, and disorders of secret parts.

♀ in ♐.—Gout, sciatica, humors.

♀ in ♑.—Swellings of knees and thighs.

♀ in ♒.—Pains and swellings in legs or knees, heart troubles.

♀ in ♓.—Swellings in the feet, windy complaints, flux.

DISCOVERY OF AN ASTEROID.

A CABLE message to the *Science Observer* from the European union of astronomers announces the discovery of an asteroid by Prof. Charlois of Nice. Its position is: August 3, 4917 Greenwich mean time. Right ascension, 21h. 23m. 24s.; declination, south, 13° 4' 22". Its daily motion in R. A. is minus 1', and in declination north 4', 13th magnitude.

The man who secures knowledge without wisdom to apply it, would have been better off had he remained ignorant. —W.

THE centre of each embryo human germ contains the great, divine, illuminating spark which is to reclaim and purify each human soul. Scintillating from that centre its rays penetrate every atmosphere of crudeness that the expression of a human being could furnish, so that from the most depraved of God's creatures, if we look, we can sense the contact with the Almighty.—C. D. Sherman.

MAGIC TABLES OF THE PLANETS.*Continued.***VENUS.**

MAGIC NO. 175.

22	47	16	41	10	35	4
5	23	43	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

THE SUN.

MAGIC NO. 111.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

MERCURY.

MAGIC NO. 260.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	38	29	25	35	39	28
40	26	26	37	36	30	31	33
17	47	48	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

MOON.
MAGIC NO. 369.

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	56	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

THE POWER OF THE PLANETS.

THE planets are powerful for good or evil in proportion as they are placed in different signs and degrees of those signs.

SIGN.	HOUSE.	EXAL- TATION.	TRIPPLICITY. D.	N.	FALL.	DETRI- MENT.
♈	♂	♂ 19°	♂	♂	♂	♀
♉	♀	♂ 3°	♀	♂	♂	♂
♊	♂	♂	♂	♂
♋	♂	♂ 15°	♂	♂	♂
♌	♂	♂	♂	♂
♍	♀	♂ 15°	♀	♂	♀	♂
♎	♀	♂ 21°	♂	♂	♂	♂
♏	♂	♂	♂	♀
♐	♂	♂	♂	♂
♑	♂	♂ 28°	♀	♂	♂	♂
♒	♂	♂	♂	♂
♓	♂	♀ 27°	♂	♂	♂

Detriment.—A planet when in sign opposite to its own house is in its detriment and is weak in operation.

Exaltation.—The sun is supposed to take his exaltation in 19° ♈, because he is then at his highest northern point.

The moon receiving her full light from the sun, Taurus being the first sign in which she has triplicity, is said to take her exaltation in that sign.

Saturn being a cold and remote planet takes his exaltation in Libra, the sign wherein heat is diminished and cold increased.

Jupiter, whose most northern declination is in Cancer, and in which sign he exerts strong influence to stir up winds and increase fertility and vegetation, takes his exaltation in 15° of the sign.

Mars being naturally hot and dry, takes his exaltation in Capricorn, where the sun is hottest about noon.

Venus being moist, has the sign Pisces for its exaltation, because that sign is strong in bestowing moisture to the increase of the life of nature in the spring.

Mercury, being dry and opposite to Venus in nature, takes his exaltation in Virgo.

Fall.—Each planet when in a position opposite to the sign and degree of its exaltation, is said to be in its fall.

House.—Each planet being in its nature in correspondence to the four elements, earth, air, fire, water; and having one or more of those elements in greater degree of activity, is said to have and occupy as its own such of the signs as are in correspondence with its nature.

Triplcity.—By this term is indicated a trinity of correspondence between three signs of the Zodiac, whose nature corresponds to one of the four elements, — earth, air, fire, water.

"THE PURE IN HEART SHALL SEE GOD."

WE should not attempt to approach spiritual conditions when not governed by spiritual motives, or until we have attained such control of our lower nature as would prevent our using subtle powers against the welfare of the race, and for our own personal ends, even at the expense of others. The road to the "Mysteries," into which the faithful alone were initiated, was safely guarded by those who *knew*, lest humanity should suffer from people who had gained superior knowledge only to use it for impure purposes. To a certain extent, Nature protects the race from such evil; but it has been, and is possible for man to acquire knowledge by which he can become an evil demon, and from whom the majority have no means of protection. In the present crude condition of the race such evil-minded persons, possessing power, are limited in number, but they do exist and frequently they become prominently noticeable. The fact that such powers can be acquired and do exist is fully acknowledged, and in many countries laws have been provided to punish such as maliciously practise them.

The wonders pertaining to those subtle atmospheres can only be fully sensed by those who have entered, and many of the pilgrims who have entered the path have stepped back filled with awe at the majesty of Divine law and have felt content to follow out the natural bent of their lives, lest when possessed of powers of such a marked nature they, in an evil moment, fall into the tempter's snare and subvert them to evil ends. In all cases the temptation is great and many fall by the wayside and are lost. In the present era when the masses of people live almost wholly in the world of sense and give way to their spiritual natures only at such times as habit, fashion, or preconceived opinions of religion demand, it can be safely said that the material side rules; and in nearly every instance, to-day, any extraordinary opportunity to make money would effect the depopulation of a church, the *pulpit as well*, even if in the midst of imposing ceremonies. This demonstrates the fact that too much reliance should not be placed upon the spiritual as controlling the thought and action of the human beings about us at the present stage of the world's history. Therefore, it were better that the few only were wise. But why, many would ask, should any forces, spiritually active, possibly operate against spiritual results? The same force that would rend the rock that beautiful palaces may be reared, can be directed to cause death and destruction to animal and human life. Every force in Nature exists and is ever operative, instinctive to Divine law, and unconsciously works out its mission. All animal nature, except man, is amenable to such forces. But man seems to have an element of consciousness within him which admits of his directing powerful, natural forces and bringing many exterior things subject to his will. To do this he has only to enter consciously their realm. He may do this without having evolved out of material desires, aims and ends, and if he does, his tendency is to follow out the impulses which emanate from the throne of his lower senses, and by so doing he attaches subtle forces to every act and thought and in reality becomes an evil demon. He can do one of two things,—either set into activity forces which, operated upon by his will acting from material desires, will create chaos and ruin about him, or through high and pure spiritual desires set into activity the same forces which, under that pure impulse, shall

improve and elevate his kind. The ancients always taught that the spiritual and material of man although connected, were in one sense separate. That when he became conscious in the subtle æthers, that the first noticeable effect was to either fill his soul with the grandeur of God's presence, or to thrill through his material frame, and to sense the exuberance of spirit resulting from an excess of animal life, and in that way to feel the coöperative effect of the forces as they acted to evolve to perfection the various conditions of mineral, vegetable and animal life about him. Were this effect alone operative upon man without the intervention of his higher sense of reason, no doubt man would soon exist in accord with Nature, and a race of people perfect in the animal of their nature exist, to be a good representation of perfection of a grade of life on that plane, and perhaps an improvement on the expression of that department of the *genus Homo* at the present time. But man's power of reason, which leads him to doubt the purely instinctive animal faculties of his consciousness, will not allow of even a perfect expression on that plane, and he attempts to direct all forces at his command in such channels as his carnal nature may desire, and allows his reason to correspond. Man thinks he is ruling, but is only giving negative response in act and thought to the animal of his nature and he becomes lower in the scale just so far as he evolves on that road. It is becoming a substantiated fact that most of those who have subtle forces highly active in their natures, unless they possess a highly moral, spiritual nature by birthright, gradually retrograde into sensuous conditions, because the exuberance of active, animal life that has become excited gives vent through the sex principle of their nature, because Nature has ordained that that element shall be most potent and operative of all force. Not that Nature has any evil intent in so constituting man, but that endowed with higher faculties man has that by which he can work out his higher mission and perform his functions in accord with the purifying, spiritual consciousness within him implanted and unto which light he has the power of attaining. We will now take the opposite. Guided by the spiritual side of his nature, man enters the path. Mentally enhaloed with holy thoughts, striving to purify every gross element attendant, he pursues his way.

His very love principle is changed. Every outline, form and feature of the opposite of his kind glows with the love and beauty of the divine, and woman becomes the temple of love and wisdom instead of an object merely created to perform duties corresponding to the purely animal world. And she, sensing the divine principle within herself, brought to light through the recognition of man's finer nature, becomes the guide and magnet to draw him into the true unity of the dual principle of his nature, and truly they become as one, and vice versa. Man's reason thus aids him to come into the rational of his finer soul nature and he is on the road that results in the conscious and truthful realization of his true self. He becomes overwhelmed with the sublimity, grandeur, and power of the active elements in which all things exist, and each transgression of law manifest in life about him fills him with pain and his desire, now potent with newborn soul-fire, is to free all from bondage; and as he wishes, the powers become highly operative and the sick are healed and new life glistens from the eyes of the old and feeble. He becomes the assistant Saviour of his race and is the stepping stone by which human life makes one quick bound up into higher manifestation of spiritual consciousness. As his instincts are pure and noble, strange messengers come to assist and guide, for each desire in spirit meets response from the fountain depths, and the well spring never fails. And so it is with him who would revel in the realm of sense. As the newly thrilling life blood swells his veins and the full import of his physical organism becomes known, he, if his celestial nature be not a ruling impulse, gradually is drawn to expend his very life elements and scatter his identity until, controlled by laws governing the material, he becomes lost in the world of matter. Lower and lower in the scale he sinks, with ready helpers from the very elements he superexcites, who render assistance to his downward career by offering suggestions and opportunities that accord with inflamed desire; and, instead of uplifting and elevating his kind he, like every atom of inorganic nature, becomes subject to the *Animus Mundi* or material soul of the world. Each intense thought, for good or ill, superexcites the forces which act upon the spiritual and physical consciousness, and man has it within him to ascend or descend in the scale

of his own individuality. With love, truth and light as a controlling standard, he may attain to saintly conditions, while catering to the lower of his nature may indeed create instead of man an active demon.

—Dr. C. D. Sherman.

HOW TO READ A NATIVITY.

AFTER erecting a figure of the heavens for the year, month, day, hour, minute of birth as near as it is possible to ascertain, the first thing to take into consideration, is the sign on the ascendant, and the degree which is at the cusp or point of the ascending horizon. Then notice whether the planets in the figure are making good or evil aspects to the degree on the cusp of the ascendant. The lord of the ascendant is next to be considered, and the house in the figure in which he is placed, also the planets ruling the figure. Consider the lord of the ascendant and other planets not only with regard to the position they are in but also whether they are in their own house's exaltation, triplicity, fall or debilities, whether direct in motion, retrograde (moving backwards) fast, or slow, and judge them as potent in their effects as the position they hold adds or detracts from their strength of action; whether in angular, succedent, or cadent houses is also to be considered. Planets in mid-heaven or first house usually being considered most potent.

VIRGO.

VIRGO (♍). This is a cold, earthy, melancholy, feminine, barren, nocturnal, southern sign, the house and exaltation of ♿ (Mercury) and belongs to the earthy triplicity. Natives born under this sign are tall, slender, well built bodies, brown complexions, black or dark hair, shrill voice, wit, discreet, judicious, studious, and usually gifted with speech.

Diseases.—Worms, colic, bowel troubles, diseases of the belly, and testes.

Places.—Libraries, closets, dairy houses, corn fields, granaries, malt-houses, hay, barley, peas, etc., and places where butter and cheese are kept.

Countries.—Turkey in Europe, Mesopotamia, Switzerland, land of the Turcomans, West Indies.

Towns.—Paris, Lyons, Toulouse, Basel, Heidelberg, Jerusalem, Candia, Babylon, Thessaly, Corinth, Mocha.

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TRUTHS

— A MONTHLY JOURNAL OF —

NATURAL SCIENCE.

OCTOBER.

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JOS. M. WADE,
BOSTON, MASS.

VOL. I.

• • •

No. 10.

*This morning, Sept. 6, '89, a very estimable lady who has carefully read the Robert Ray Hamilton case from the beginning through all its stages turned earnestly to us and said: "Isn't the Robert Ray Hamilton case what you call 'Truths of Nature?'" * * * We have been cultivating patience towards ignorant people for years, but this was too much, and yet there are many respectable people who hold such views as that lady. They will go on their knees and pray to a God of their own creation, and then arise and crucify the messengers of salvation. Ignorance and bigotry are the great stumbling blocks in the way of universal happiness, and how to overcome these is the problem of philosophers to-day. Patience is the greatest of all virtues, but, unfortunately, example is entirely lost on such people. They are mentally blind, and wilfully, perversely ignorant of the living truth.*

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VOL. I.

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No. 11.

THE COLUMBINE.

A SUGGESTION FOR A NATIONAL FLOWER.

BY PETER PEPPERCORN.

Old England may boast of her fragrant rose,
Bonny Scotland the thistle so gay;
And Ireland her evergreen shamrock adore,
France her lily and iris display;
And Germany cherish her corn flower of blue,
And Spain love her olive and vine;
All emblematic of national pride,
Then let ours be the fair columbine.

Its name *aquilegia* from eagle derived,
As his talons in fancy are seen
In the form of the flower, as it waves from the rock
Where it grows with its leaves evergreen;
Secure in the cleft—with the eagle above,
Proudly perched on the rock crowning pine,
Ever ready to shield from all danger below,
The flower of the fair columbine.

The trailing arbutus is rich in perfume,
Magnolia, fragrant and rare,
Tobacco and cotton both prized for their worth,
And the golden rod, charming and fair;
And aster will live in the nation's esteem,
Whilst the sunflower in summer shall shine;
But as a true emblem, there is not a flower
That can equal the fair columbine.

SCHOOL DISCIPLINE IN OLD TIMES.

On the straight-backed seats in the little, old school-house on *Point Peninsula*, one bleak winter day, were a goodly number of tall, stout-looking lads, their ages ranging from fifteen to twenty years. On the opposite side were the young ladies and small girls, and on the low, hard, wooden benches in front were seated all the younger children. Some of them sat with folded arms gazing into the wide, old-fashioned fire-place where the big, hickory logs were sending up their red flames; others were busy studying their lessons.

A paper pellet had been sent across the low room by plump, rosy fingers and landed where its sender intended it should, on the brown curly head of big Tom Bracy, the

best looking, yet most bashful, awkward, ungainly specimen of manhood in the whole school.

The master had strictly forbidden this sort of amusement, especially in school hours, and now, though he looked earnestly into each young lady's demure, rosy face, yet he failed to detect the real culprit.

But the awkward, handsome Tom knew by intuition the sender of the little, white message, though he was by no means inclined to impart this information to the teacher, so, when commanded by him, in no very mild tones, to "hand over the pellet," Tom flatly refused.

Then there were signs of war, grim and bitter, as the master sent a small boy to bring in the braided "rawhide" hanging on the wall in the entry-way.

"The scholar who disobeys my rules must be punished," he said. "Now the young lady who sent that paper pellet will please come forward, for this business shall be settled now and here."

Meantime, Tom, the great, good-natured giant, had been marched out into the middle of the room, his laughing, brown eyes measuring the wiry, little master, a red-haired, fiery-tempered, undersized man, who stood near holding the ominous weapon, looking his wrath and vengeance from the small ferret-like eyes.

"I will teach you, my lad, to obey the rules and regulations of this school," he continued; "and, though you are old enough and big enough to know right from wrong, you are not yet too old to be punished, and as you refuse to give me the pellet as requested, or tell the name of the sender, I'll bestow on you, as a present, a good, round dozen lashes to wake you up." And, as events afterwards proved, they did.

Suiting the action to his word, he raised the big whip and brought it down with all

the malignity and strength of a madman on the head and shoulders of the stalwart Tom.

The children screamed and wept aloud, the older ones all cried "Shame," and looked both their disapproval and indignation. Before the second blow could descend little May Bennet sprang from her seat, grabbed frantically at the weapon in the irate master's hand, telling him, with tears and sobs, it was she who had sent the paper pellet, that she stood ready to receive the punishment due her instead of Tom.

The master was roused now into a state of ungovernable fury.

His hasty temper had mastered his reason and now turned against himself, as all evil passions ever do when unrestrained. He turned now from the exasperating, smiling Tom, who stood there like an image of stone, raised the lash with the intention of bringing its cutting, stinging force down on the plump, white arms of the prettiest girl in school.

But stolid Tom had waked up as the master had predicted, and ere the blow could reach the proudly poised little figure, the angry teacher found himself in the grasp of a giant, while blows from the cruel lash left their impress on his garments, and even cut through, in some places followed by blood stains.

"Don't! Oh! don't, Tom," said little May, whose bright, blue eyes filled with tears and fright, and with just a pardonable gleam of pride, looked into his own. "Don't whip him any more. You have routed his bad temper this time surely, for he pleads for mercy."

Yes, it was all true. Tom had left his clumsiness, greenness, bashfulness, and cowardice on the back seat with his slate and books, while he taught the quick-tempered, unmannerly brute of a master a lesson he never forgot.

And, though his father had to pay a heavy fine for his son's beating the teacher, yet Tom and little May sent love messages frequently all through the remaining term.

In after years, when they taught in the domestic love school of their own, they impressed on their children's minds lessons of kindness and forbearance, so that good deeds blossomed at last from memory of that one cruel act of tyranny.

The old, rigid rules of discipline have given place to milder and more kindly influences in school-rooms, but many a frail child

has been frightened and hopelessly injured by witnessing or receiving the cruel, unjust punishment meted out in the old days of school discipline. —*Marion Helen Bassett.*

HENDERSON, September 3, 1889.

HUMAN PASSIONS.

It has been often remarked that a woman in whom the depraved element gets the upper hand gives it a more fiendish manifestation than it finds in man. We are not sure that this is true; but the utter heartlessness that women of a certain class represent, and especially the recklessness with which they compel everything to yield to their selfish impulses, comes as near to affording new ideas of the depth of wickedness that there is in human nature as, fortunately, is possible. —*Boston Herald.*

THE HOLLYHOCK.

It has been a matter of regret with many persons that the beautiful, old hollyhock has of late years appeared to be becoming more and more difficult to grow. It has been the victim of a disease which has very commonly attacked its foliage, and, of course, damaged or wholly destroyed its bloom. Nothing can be more charming than a few well grown plants of hollyhock in full flower, sunning themselves before a background of autumn foliage. In this case the double variety is unquestionably to be preferred to the single. The double flowers have all the stately grace of the single ones, and have, in addition, a depth and richness of color and fullness of form in which the single ones are wanting. Happily the plant seems to be getting the better of the disease which appeared at one time to be on the point of extirpating it altogether. It was said, four or five years ago, by one of our growers that the mischief apparently was due to the unwholesome forcing which had been resorted to in its propagation, and that by just reverting to the natural order of things—letting the autumn plant shake down its seeds to come up in the spring in the ordinary course, without glass or bottom peat, or artificial aid of any kind—the hollyhock could be grown in its old health and strength. Whether that system has been tried to any extent, we are unable to say; but the flower certainly seems to be reasserting itself as a popular favorite, and autumn has no more lovely sight of the kind than

the tall spikes of white, and yellow, and pink, and crimson, glowing softly through the tender haze of a still autumn morning.

—*London News.*

SEXUAL INHARMONY.

WITHIN every human being there dwells a mighty power for good, which, under proper conditions, would prove all potent in lifting and aiding our fellow wayfarers to rise above all that debars us from reaching a life of spiritual perfection.

We are placed here to think, act and reason for ourselves, yet we are not allowed to do as Nature designed we should; therefore we are lost in the labyrinth of many ills and wrongs. But the most cruel of all evils of our false life is born of sexual inharmony. It not only robs the soul of its inborn music of happiness, but it plants in its stead the opposite of joy. A dissatisfied, restless, wretched, and, in some natures, a feeling of murderous instinct.

I have visited in a trance condition the spirit realm where this evil is noted and pictured out in its most truthful and startling aspect,—evils caused alone by inharmonious sexual relations, due to the false education and the unnatural teaching of ignorance.

The young child coming upon the stage of life has no chance in its first years even, to be true to its nature; no opportunity in after years to learn wisdom from the pure and true source; but is ground down and hampered by false ideas, the outgrowth of ignorance.

Chained like the eagle to the rock in mid-ocean, with the free air above, and around the blue, bright waves of life and liberty; chained by fetters of dogmas and musty, religious creeds, till the once free, glad heart of childhood bows to the galling yoke in anger or submission; forgets the sweet song of freedom his soul loved best; looks down with veiled eyes, and in turn aids to fetter other minds to the old rock of spirit slavery.

He is wedded in due time to one, not his spirit companion, but to the being his false life has chosen or educated fancy attracted. Her mind is not in harmony with his, though they both strive to cheat themselves and others into belief in their perfectly harmonious, marital relations.

And thus they begin their new life like the one in the past, false to themselves, to friends, the world at large, and to posterity.

They must continue this false life till death parts them, because the popular world would denounce them should they seek divorce from this condition of sin, while the minister from the sacred desk utters his slow, solemn words of warning and menace: "Those whom God has joined together let no man put asunder." How little he can realize in his sacred robes of ministerial dignity that which Nature's God has joined together, no man, woman or even the Christian *God himself* could put asunder.

This God they prate of is their pastor, and society—the evil, ignorant controlling mass—who rob youth of its rich inheritance by fettering the mind in mental bondage till they become worse slaves than the African race, for they seem to accept a life of submission to the will and dictation of superiors. But the child of white slaves retaliates, turns on his foes, law and society, till the adherents of this false life feel the lash of revenge from unseen hands of those whose hearts were crushed and lives wrecked by inharmony.

True marriage relations or sexual harmony is the one all-powerful element of human happiness. Take this away and you develop a world like ours of to-day—a mass of sad-faced, defrauded, human beings whose birth-right was sold that priest-craft might live and fatten on its ruin, and whose legacy of sorrow is stamped in unmistakable signs on the shattered temple of body and soul, shorn of its light and beauty, because inharmony came there to dwell through Nature's perverted or violated laws.

The prisons, asylums, jails and workhouses are filled with their descendants. Children born of disease, crime and sorrow,—poor, starved bodies and souls,—to be fed on the husks of a false life, then pushed by society to their doom.

When will people learn to be true to themselves, and to follow the path of peace marked for them in the Eden of Nature, unfettered and unstained by sin or wrongs?

Why will the mass pander to the demon of gain? Pay a hired priest to pardon sins they have never committed? Why do we sit with folded hands while these wrongs are being perpetrated in our sight? Why witness these sins from day to day, and not rush to the front to declare war on the advancing foe, by calling on the mighty powers of heaven to roll back this tidal wave of woes, And echo answers: "Where is heaven, and

what is God?" The God of Nature is within us; 'tis this God that has been fettered and trampled on; and soon his angels of light and justice will speed the day of freedom when cruel laws of man will be broken and cast aside, and all false forms of the old life make a grand funeral pyre, whose expiring flames will light a new world, where the pure soul of man and woman living a true life, may seek and find true joys, and therefore healthy, happy offspring.

Oh! grand, old world so full of woe,
And cursed by legal crimes and death,
We dreamed of life where swift tides flow
And saw the fadeless lilies glow
In vales of harmony and faith.
And we said, "Oh! world I have loved the best
Wake up and break each cruel chain;
'Tis here true souls would find their rest,
The pure in heart should meet again."

—*Marion Helen Bassett.*

CONDITIONS OF FERN GROWTH.

"THERE is a wonderful adaptation of means to an end in the circumstances under which the germination and development of fern spores takes place. The same conditions of growth must exist for the germ as for the mature plant. Nature having wisely ordered that the spore shall be of such a construction that it cannot survive the influence of conditions which would be fatal to the full grown fern. The conditions essential to the growth of both spore and mature fern, are, generally, moisture, warmth, and shade. Unlike the gayer inhabitants of the vegetable kingdom, ferns mostly avoid the sunshine, and hide in shadow and misty gloom. In such positions it is that they delight to revel, and though their fronds may sometimes perchance play with the sunbeams, they must have moist crevices for their roots. These cannot indeed survive even the temporary absence of moisture, but in such circumstances they shrivel and die.

Fern spores are almost infinitesimal atoms, countless myriads of which when blown from the frond have but the appearance of a tiny cloud of brownish dust. So light are those minute germs that they are readily borne away by the faintest breath of wind. When dispersed from the receptacles in which they have lain ensconced, vast numbers of them undoubtedly perish through falling upon uncongenial soil or upon "stony places" unprovided with crevice-moisture enough to shelter and nourish the delicate life of such

minute germs. But in their very abundance, Nature makes provision for the risks to which they are exposed. The tiniest fern is provided with the means of producing a vast and uncountable number of germs for the perpetuation and multiplication of its kind; and when the proper moment arrives at which the fructification has reached its most perfect stage, and the atomic life germs are separated from the parent plant, the light and aerial messengers are sent forth to seek in every corner of their immediate world, for the resting places which can supply the peculiar conditions of growth that are essential to them.

From what has been said it will be inferred that ferns, though hardy in their own particular way, cannot stand an amount of drought that many other plants can bear without material injury. Hence, it is only in those positions in which conditions of perpetual moisture can be maintained that spores can live. Indeed, after germination has commenced they hang upon the threads of an existence which is far more fragile than that of seeds, for the temporary withdrawal of shade and moisture would be fatal to their delicate life.

Spores oftentimes fall upon surfaces which, though sufficiently moist to allow of commencement and continuation of germination, are not, either from the nature of the soil, or the position suitable for the proper growth and development of the particular ferns, represented by the spores. Those whose natural habitat is on the spongy soil which lies under the deep shelter of a forest would not find the sides of rock or wall congenial to their growth. The sea fern could not live on the expanse of an open forest glade where the brake often grows in wild luxuries. Nor could the latter thrive on the damp sides of a dark sea cave. The fern of the plain is not the fern of the dripping hollow, nor are the rock-and-wall-loving species adapted to the soft soil of the spongy hedgetop. It sometimes happens that ferns which delight in a depth of spongy soil, and in the damp luxuriance of the hedgebank are found growing on the almost bare sides of rock or wall. But in such situations they drag on but an unhealthy existence, and become shrivelled in size, ungraceful in form, and deficient in coloring.

The common polypody, the hartstongue, and the black maiden hair spleenwort, for

instance, are often found growing in stony places, their rootlets getting what moisture and nourishment they can from the tiny seams of earth or leaf-mould in the interstices between the stones. But forlorn looking indeed are these rock-and-wall-growing specimens compared with those that are found in the moist hollows of pollard trunks, on the dark margins of rushing streams, or in depths of shady hedgebanks."

—*Francis George Heath.*

NATURE.

NATURE is the one perfect, constant, inalienable friend of man. All other friendship may be likened to the first glittering, transparent film of ice that spans in early winter the surface of the pond or lake. Too strong a glare of the sunlight of familiarity dissolves the shining bridge; the footfall of slander, misrepresentation, or the world's disapproval causes the apparently firm substance to yield beneath the weight and the chill water rises above its surface; a slight agitation from the breath of jealousy, and the delicate texture breaks into fragments and drifts out to sea. But Nature—divine, sympathizing, pitiful—stretches out her beautiful, fragrant hand towards every human creature, whether he stand upon the mountain heights of success or dwell alone in the slough of the world's scorn, and calls him brother—*friend*. In her peaceful solitudes is found a balm for every heartache, a panacea for every earthly woe. The music of her birds, the perfume of her flowers, the beauty of her landscape is free alike to rich and poor, bond and free.

Nature is a true heart-sympathizer. Are you gay? Nature sings for you a happy song; the leaves dance to the merry music of unseen harps, the flowers blush and nod and whisper, and the air is full of happiness. Are you sad? Nature sings a plaintive air; the green boughs wave softly and a mournful yet soothing echo from the past hovers in their music, while the flowers bend their heads and dew-tears glisten in their starry eyes. Are you the world's favorite wearing the crown of earthly fame? Nature smiles and showers upon you, gladly, her richest gifts. Are you an outcast from whom society shrinks, fearing contamination? Nature turns her friendly face toward you and invites you to taste the peaceful quiet of her

favorite haunts and dwell with her apart from man and his harsh, often unjust, judgments.

The world is full of choice literature. Great minds whose years on earth were spent in gleaning important truths from the fields of science have left behind them a record of their achievements for the good of future generations. Yet in all the overcrowded bookshelves of the world's libraries cannot be found the knowledge that is contained in the book that Nature extends to her children, so full of scientific truths is it, replete with poetry, fresh with simple beauty. Cultivate, then, your love for Nature. An hour spent in the soothing quiet of her presence is better than days spent in the frivolous company of the fashionable world's votaries. When, with tired brain and discouraged soul, you would forget for awhile the cares and annoyances that ever cluster about the dreary treadmill of the world's workshop, act upon the advice given by that grand, old poet of Nature and

"Go forth into the open sky, and list
To Nature's teaching."

—*Hattie A. Penney.*

DIFFERS IN FORM, TRUTHS REMAIN THE SAME.

I HAPPENED to pick up one of your papers the other day, July 6th, *Fibre and Fabric*, and found this in the editorials: "Much of the knowledge gained by observation in Nature is difficult to transmit to others. It is positive knowledge, but of such a nature that no amount of explanation or illustration can transfer it; each individual must see for himself. When a natural philosopher dies, the knowledge of Nature he had acquired passes back to Nature. A man may gain knowledge of Nature but he takes nothing from Nature. What he has learned still remains an open book to others. Natural products may be monopolized, but no one can monopolize knowledge of Nature." Now I call that *solid, sound sense* and truth, and I like it. If I read it once, I read it a dozen times. Now, why I write to you. I am a professing Christian. A believer in experimental religion and a believer in the fact that God makes himself known to men. And so I have taken the liberty to *revise* your truth to my own needs. And I must say I have never seen the fact so well put, as in your article (with the changes). The following is the revision. Much of the knowledge gained by

Christians is difficult to transmit to others. It is *positive knowledge* but of such a nature that no amount of explanation or illustration can transfer it; each individual *must see for himself*. When a *Christian* dies the knowledge of *God* he has acquired *goes with him through all eternity*. A man may gain knowledge of *God*, but he takes nothing from *God*. What he has learned still remains an open book to others. Natural products may be monopolized, but no one can monopolize knowledge of *God*. I thank you for the article. —A. H. Stearns, Worcester, Mass.

THE SECRETARY BIRD.

THE secretary bird of South Africa feeds upon rats, mice, lizards and even insects, but it is especially fond of snakes. So valuable are its services that the white settlers levy a heavy fine on any one who kills one of these birds. Its name secretary, was suggested by the fact that the large feathers projecting from the apex of its head suggests a clerk, or secretary, with several quill pens stuck behind his ears.

It is about four feet in height, and its hawk-like bill is a formidable weapon, capable of splitting the head of a large snake at a single blow. As snakes do not willingly submit to the operation, long and exciting fights often take place before the bird cleaves its opponent's head. Parker Gilmore saw one of these contests, and describes it in his "Hunter's Arcadia" as follows:

While stalking springbok he discovered a secretary bird fighting with a snake seven or eight feet long, called by the Boers "ring-kaal," from the white ring or stripe around its neck. It is active, endowed with the power of spitting its venom six feet or more.

For several minutes the activity of the belligerents displayed itself in feints and blows. The bird then withdrew and uttered a prolonged, harsh note. In a minute it was joined by another secretary bird. Both birds then attacked the snake, which, being unable to face both ways at the same time, received frequent blows from its assailant's strong wings.

One blow stupefied the snake. Instantly one bird seized the serpent near the neck and the other further back, and bore it, struggling, aloft a hundred yards and dropped it. With closed wings, the birds descended so rapidly as to reach the ground as soon as the snake.

Quick as thought a bird struck the serpent upon the head which killed it.

As is generally the case, the allies, having conquered began disputing as to the booty. The dispute led to a fight, during which the hunter, who wanted the snake as a specimen, slipped in and took the booty. He conveyed the ringkaal to his wagon, where it continued to distil clear poison for an hour.

—Philadelphia Times.

Two years ago Linville Combs, aged ten, was sent to prison for life. Yesterday the National Humane Society obtained for him a conditional pardon from Gov. Buckner, of Kentucky. The Industrial School of Reform at Louisville will take charge of him until he attains his majority. Combs lived in Breathitt county with a stepfather and his mother. A baby in the family, placed in his charge one day, disappeared. Its body was found in a stream near by. Its head had been crushed in by a poker, and an attempt had also been made to burn the corpse. The boy declared that his stepfather had agreed to give him a pair of boots ornamented with red tops. The stepfather escaped all trouble, as the testimony of one so young could not be used against him. When first imprisoned it was discovered that he had never heard of God. He is very bright and has learned to read and write since his imprisonment. The prisoners all signed a petition for his pardon.

—N. Y. Sun.

Miss Annie Louise Cushing has married a boy of fourteen, named Eddie Frey, and as she is twenty-four, she can act in the capacity of mother, nurse, and wife at the same time. Annie was the organist in St. George's Episcopal Church in Utica, and as Eddie was always around pumping the organ when she was practising, it is only natural to suppose that during the summer afternoons the spark of love was fanned into a gentle flame in the sacred edifice. They took French leave on Sept. 7, and after visiting several clergymen, they were finally married. Mrs. Frey still grinds out pastoral hymns on the church organ, and Mr. Frey is worrying his brain over problems in arithmetic in one of the public schools.

—N. Y. Sun.

Natural science is a good school until the pupil can read his "title clear."

—W.

The thoughts of mortals can not only be seen, but heard by disembodied spirits.

—W.

FACTS WHITTLED DOWN.

- Why should I worry? It is none of my business. —*W.*
- We all learn, but some of us pay more than others. —*W.*
- A man with material eyes and one with spiritual eyes do not see alike. —*W.*
- I would willingly advise him, but he cannot understand. —*W.*
- Many people "stutter" in their thoughts, but they do not know it. —*W.*
- The time devoted to *theories* and *opinions* is worse than wasted. —*W.*
- "You will go where your own devil guides you," is an old Yorkshire maxim. —*W.*
- It is not a question of what business I will go into, but what business I am best fitted for. —*W.*
- "Is there a dollar in it?" says the material man. —*W.*
- "If there isn't I want nothing to do with it." —*W.*
- The spiritual body feeds on its own development. —*W.*
- We should never allow the troubles of to-day to warp our judgment in deciding a life business. —*W.*
- "The fountain of eternal youth
Is in the shadowed pool of truth." —*W.*
- If men who are "wise in their own conceit" should discover how little they know, what a surprise it would be! —*W.*
- The material man wants the earth and the spiritual man is willing he should have it. —*W.*
- Happy he who finds a friend; without that second self one lives but half of life. —*Chenodellé.*
- If you covet the world's homage, by all means get a suit of clothes that will call it out. —*W.*
- We should not be pleased when praised, or annoyed by adverse criticism. —*W.*
- Most people can give Punch's advice, "Don't," but, oh! how few can say "No" in the hour of trial. —*W.*
- One good, lively gossip can keep a large family in fresh stews. —*W.*
- More poetry than truth in this: "Do not be unhappy. When unhappy people die they become ghosts and never get to Heaven." —*Atchison Globe.*
- It is a terrible trial to listen to people who talk much about nothing. —*W.*
- "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." —*1 Cor. 8: 2.*
- One of the sublimest things in the world is plain truth. —*Butler.* The world is truth. —*W.*
- When we see the lack of honor among commercial men, it is refreshing to know that there is still "honor among thieves." —*W.*
- A hero is only a hero because he killed instead of being killed. —*W.*
- I would rather be a man of genius than a peer of the realm. —*Shakespeare.*
- In idle wishes fools supinely stay,
Be there a will and wisdom finds a way. —*Crabbe.*
- "The Truth Seeker" has proven a truth finder. —*W.*
- "There is a divinity that shapes our ends rough hew them as we will." —*Shakespeare.*
- Society welcomes only those who amuse, or flatter. —*De Finod.*
- Women should despise slander, and fear to provoke it. —*Mlle. de Scudéri.*
- "For *there is not* a just man upon earth, that doeth good and sinneth not." —*Ecclesiastes 7: 20.*
- "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion." —*Ecclesiastes 9: 4.*
- All theoretical writers, no matter how popular they may have been, will be forgotten; the writer of truth only, will live forever. —*W.*
- All I know of grammar I got from Nature and observation. I do not know what the words in a printed grammar mean and I do not desire to know. —*W.*
- When I see a man jerking the reins of his horse, it always reminds me of the thoughtlessness of my younger days. —*W.*
- "Be not arrested in your pursuit of wisdom by the acknowledged limitation of others." —*Advance Thought.*
- When a man asserts his *belief* or *faith* in a thing, he simply admits that he does not know. —*W.*
- A man acknowledges his own littleness when he follows another. —*W.*
- Ignorance contradicts, wisdom enquires. —*W.*
- The grass is none the less green when it is overshadowed by darkness. —*W.*
- Our attention may be attracted to the beautiful, the peculiar, or the rare; but we should not confound those terms. —*W.*
- One of the greatest studies of mankind is woman in a horse car. —*W.*
- Material man makes mistakes which a spiritual man could not make. —*W.*
- Force sinks into insignificance when compared with the power of gentleness. —*W.*
- Why study theosophy? Why not study Nature's truths? Theosophy is but a way station. —*W.*
- Love cannot be one-sided. One-sided love is but a selfish desire that ends in divorce. —*W.*
- A good way to get rid of a doubtful friend is to loan him money. —*W.*
- Marriage is too often but the beginning of divorce. —*W.*
- Truth is detected in proportion as the spiritual eyes are opened. —*W.*
- You don't want to enter eternity without a dollar in your pocket. —*W.*
- Theosophy and spiritualism are preparing the way for the Truths of Nature. —*W.*
- Do not confound "will" with mental force, or material stubbornness. —*W.*
- All the "isms" including theosophy are but steps over which the spiritual developing man must tread. —*W.*
- Some men "know," but don't know what they think they know,—while others "know" and know that they know what they do know. —*W.*



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JOS. M. WADE, Editor and Publisher.

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BOSTON, NOVEMBER, 1889.

"WADE'S TRUTHS OF NATURE."—Well written, ably edited, and a genuine exponent of spiritual thought and Nature's works.

—*Psychological Magazine.*

"LET us be content with Nature for our handbook, for she conceals in all her workings the true modes of spiritual life. Therefore are her teachings much wiser than the wisest of mortals ever yet conceived."

Be true to the wisdom that speaks to you
From the vale, where Nature filters light,
Down from the tender skies of blue,
Where flowers wet with morning dew
Shall guide your steps aright:
The fountain of eternal youth
Is in the shadowed pool of truth.

SCURRILOUS abuse of each other seems to have become epidemic among spiritual reformers, and it is surprising to what extent they have gone to find material for this abuse. Memory's graveyard has been ransacked from end to end and every possible dead thought of past years has been dug up and hurled back at its author. If a

man has been weak enough to subscribe to a creed or doctrine in the past, and the light of truth has dawned upon him so that he has buried that creed or doctrine, we have no right to resurrect it. It has been cast off like old clothes, as of no further use. Besides, the power wasted in such childish contentions is forever lost to the world. We would strongly urge the contending editors to take down their Bibles, carefully dust them and turn to 1st Corinthians, 13th chapter, 13th verse, which reads, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In the "*Celestial City*" for September 1st, we find thirty-seven articles and aphorisms taken bodily from "TRUTHS OF NATURE" and credit given for only *one*. This method of stealing, works like a two-edged sword, cutting both ways; for some of the articles are credited to the writers, thereby deceiving the readers of "*Celestial City*" into the belief that they were contributed to that paper. Our aphorisms are taken by the column. Even the heading of one department is appropriated with a slight change that renders the wilfulness of the plagiarism more apparent. The editor of "*Celestial City*" should remember that in taking those aphorisms without giving credit he throws them loose to the newspaper world. When we give a truth that has not previously appeared as we give it, we do not like to see another appropriate it. It is not right. It is not just, and "TRUTHS OF NATURE" must protest. An injury done can never be undone, neither can it be atoned for, and the editor who has never done another an injustice knowingly, is invulnerable. We find a loose sense of honor very prevalent among men of whom we should expect better things, men who are leading the way to a higher life by publishing reform papers. It is a pleasure to know that a few editors understand "TRUTHS OF NATURE" and have the honesty and courage to make it manifest.

ASHES OF ROSES.

A starry, white rose bud was shining,
Methought in an angel's hand,
A gem for the souls repining
In the midst of shadow land.

It shone o'er a childless bosom,
Turned to dust in the twilight gray;
Till tears from wet lashes were falling,
And the angels had passed away.

When lo! where the "ashes of roses"
Had awakened a lost perfume,
Dead blossoms of sunshine and fragrance
Had risen to light and bloom.

On Thursday, August 15th, we received a visit from our old friend of ornithological days, Dr. Elliott Coues, of Washington, which was indeed a great pleasure to us. It is nine years since he paid us a visit of a few days. He was then one of the leading ornithologists of the United States, and at work on his bibliography. The doctor is now known the world over as at the head of theosophy in the United States. With a giant intellect and thorough scholarship, he is master of whatever he undertakes. The doctor has cast off the fire of ten years ago and donned the philosopher's garb so effectually that we did not know him, and carried on a conversation with him for some time before we saw the light in his countenance which betrayed him. The doctor's wonderful genius seems to have brought to the front enemies in every stage of his life. Fortunately he is kind-hearted, otherwise the pen would, indeed, prove mightier and more destructive than the sword. The doctor has still a great work before him; his mission is one of peace and he can hardly afford to waste power in controversy with those who are weak enough to envy his success.

In all ages, ever since the formation of the church, wolves in sheep's clothing have gained an entrance to prey upon the unwary. We find the same wolves under the guise of clairvoyants. We find them among the astrologers. We find them as publishers of reform papers and books. We find them in the ranks of all who minister to the

spiritual welfare of man. There are people in the above mentioned professions worthy of your liberal patronage; but whenever your spiritual adviser begins to unfold some brilliant scheme whereby you will be made worldly rich, drop him at once and stamp the word "wolf" on him in your memory, and shun him as you would an orthodox devil.

I waited till storms of winter,
Had swept over hillside and plain,
And had piled the drifting snowflakes
By roadside, hedges and lanes;
Then longed for the dew and the sunshine
To awaken each blossom again.
And lo! when the springtime awakened,
Dead forms that had slumbered so long,
From the love-lighted temple of nature,
Came forth in a burst of sweet song,
Where wild birds, breezes and fountains,
Their musical notes prolonged.

WITH the completion of the volume, "TRUTHS OF NATURE" will be suspended for a time. Patronage has not been solicited either in the form of subscriptions or advertisements, hence almost its entire cost has been paid by its publisher. And never have we spent money with greater pleasure and greater profit. When started again, if as a monthly, it will be enlarged. But the probability is that it will be started as a weekly. In either case it will be padded with truth disguised in some popular form to catch, at least, patronage enough to pay the expense of publishing.

A VERY estimable correspondent writes: "I see you have amused yourself by giving hits at the members of the Theosophical Society in the September number of "TRUTHS OF NATURE." We regret exceedingly that any one should misinterpret our statements, but it is only another illustration of the difficulty of understanding the truth,—we will put our statement in another form. Theosophy is a religion that feeds on its literature, without its literature there would be no theosophy. We think that is about as concisely as it can be stated. Man's happiness here and hereafter depends on his spiritual development giving him power over the material

world. It seems to us that while theosophy will fill its mission, it is not at all necessary for spiritual development through which the Truths of Nature lost by man's "fall" can be regained. Man was a spiritual being before the advent of literature, and what has been can be again. We have proved this and know whereof we speak. Theosophy as contained in its literature is for the learned only, the poor and uneducated will never hear of it, hence they must be lost to theosophy.

"TRUTHS OF NATURE."—Natural science is set forth in many articles, chiefly brief, but in all cases interesting and instructive, supplemented with an "Astrological Department." Boston: J. M. Wade.

—*Banner of Light.*

NABBY PERKINS DARY,
NO. 8.

WELL, I've bin an gone an done it. I dident think when I begun this dary, 't I shud hav ser menny things ter rite 't I dident want Caleb ter see; but, 's I've jest rit; I've ben now, an gone an done it. This mornin, jest es quick 's I waked I jump't outer bed an looked at miself 'n th' glas; an ses I; "Nabby Perkins, your er fool! Ye've ben an jined sumthin yer dont no nothin bout, an ye kant even hav ther privilege uv tellin what ye find out." But I dont kare; ever sense that nite th' ole cow wus sick, an Caleb stade out ser late, I've ben bound I'd find out bout that core bisnes 'f 't kild me. I never did bleve 'n secret sietys, an I wus mad nuff when Caleb woodent tel me what tha did thar. When he fust tole me bout the core, an sed 'e wisht I'd jine em; I wus ser mad I dident pay much tenshun to it; but ther more I thot ont, ther more I thot mebbly twas th' only way I cud find out bout em, an I made up mi mind I'd do it, an not let Caleb no enny thing bout it.

It's morn fore wekes sense 'e went ter that relefe supper, an he an me haint hardly spoke sense. I hered em say tha had ernuther, little morn er weke er go, but 'e dident go. I no 'e feles orful bad fur 'e gros thinner every day, an 'e dont ete hardly ennything, an 'e looks ser sorryful 't mose makes me cri every time I look at im, 'n I fele 's if I wus

sick. 'F 'e'd ony say sumthin bout it, an 'im an me cud talk 't over, wede both fele better, but 'e wont; an I dont think blongs ter me ter begin it, fur 'e wus ther wun 'twas ter blame. O dear; I wish sumthin ud happen so 's 'e'd hav ter talk. Mebbly 'f I'd er node all er bout it, I shudent er felt ser bad an that 's why I made up mi mind ter jine ther core.

Er day er to arter that relefe supper, I thot I'd call on Mis. Smith, fur I nu she wus captin, er genral, er sumthin fur I hered Mr. Smith an Caleb talkin bout it wun day; an I thot she mite say sumthin' bout it ter me. When I got thar I found Mis. Topliff, an' ther widder Parks, and the widder Jones, an' Major Brown's wife all thar.

"Semes ter me ye've got quite er party, Mis. Smith;" ses I, es I went in.

"O no," ses she; "oney sum 'f our core wimmin; kum rite in."

"I shud think tha had er good dele uv frute on 'em 'f tha ere cores," ses I; "I don't see enny sedes er huls!" All on 'em, ony Mis. Jones, was es big es me, ony they dident hav sich good figgers.

"These er ony er part uv ther core, Mis. Perkins," sed Mis. Smith, "thar's a lot more on 'em."

"I shud think 'twas er funny kind uv er core," ses I; "that cud be all in peces an' all ther peces hole. 'F thar's er lot more'n tha er all es big 's these 'ere, I shud think tha'd make er core big enuf fur er post ter lene on ter."

"What der ye mene?" ses Mis Topliff; I don't no es any post lenes on ter us."

"Why," ses I; "Caleb sed the men hed er siety tha caled ther post; and ther wimmin had made themselves inter er core ter help 'em; an' I dident se whut help er post neded 'les 'twas sumthin' ter lene on ter, ter keep frum follin."

"What an idee;" sed Mis Smith, "but I gess yer morn haf rite; tha do lene on us putty hevvy sumtimes, but we're er big core an' I don't b'leve we'll brake. Why don't ye jine us, Mis. Perkins, Mr. Perkins b'longs ter th' post?"

"I no it;" ses I; "an I've ben thinking mebbly I wood jine ye!"

"O do, do;" tha all sed ter wunce; "we 's 'll be so glad ter hev ye jine us, kaus we want all we ken git, fur 'twill make more ter bring vittles when we hav our suppers."

"What do yer hav ter do ter jine?" ses I.

"I've got 'em rite here," ses Mis Parks; "an' I'll give ye th' paper ye'll hav ter sine, ter say ye want ter jine, an' ye put yer name rite thar, an' I'll carry it ter th' nex' meetin', an' we'll erpint er kermitty ter hunt up yer character an' rite it on ernother paper, an' then we'll rite you when our meetin' is, an' ye mus' come an' be taken in."

"Wel," ses I, "ye nedent spend yer time lain' no trap ter take me in, fur I shan't be taken in bi nobody, lestwise when I no what tha er tri'n ter do. I shud like ter jine yer core, but I shan't hav no wimmen 'round pryin' inter mi biznes, an' askin' questions of mi nabars, 'bout me."

"Ye don't understand," ses Mis Smith; "it's er rule hav we ter hav, ter erpint er kermitty ter find out what folks characters is, so 's folks 't we don't no 'bout can't git in 'til we hav er chance ter hunt it up. 'F korse nobody'll ask enny questions 'bout you, but we hav ter erpint th' kermitty for form's sake."

"Yer kermitty must er had er putty hard time huntin' fur er character fur sum uv yer members!" ses I, "tha must er had a light briter 'n er kandle ter er found it. 'F I hadn't enny character, mor'n sum er 'em has, I'd be glad ter hav 'em erpint er kermitty ter find me wun."

"Yer no character an' repertashun mene er little different, don't ye, Mis Perkins?" sed Mis Major Brown.

"I gess I no kause sumbody paints mi profile black, 't don't make me black;" ses I. "Character's sumthin that's born in er man, an' grows up with 'im, an' sticks to 'im thru thick 'n thin 'till 'e dise; but 'is repertashun is jist sech er dres es 'is nabors hav er mind ter dres 'im up in. Tha ken fit that to 'im 'f 'e aint got no character; but er kermitty uv preserdents kan't fit er caracer to 'im 't 'll stick, an' tha may hunt fur wun 'til doomsday. So, 'f I haint got no character, yer need'nt spend yer time huntin fur wun; an' ye've made mi repertashun yerselves, an' if ye want me ter jine, I'm reddey; an' 'f yer don't, say so."

"Of korse we want ye ter jine;" ses Mis Jones; "an' we'll send ye wurd when our nex' meetin' is, an' hav ye jine." The meetin' was Tuesday nite, an' I nu Caleb wood be ter th' oddfellers, so 'e woodent no nothin' bout it. Jest es soon 's 'e 'd gone, I lockt th' dore an' went down ter Mis Smith's; fur she tole me ter cum an' go

with err. She took me up fore pares uv stares, an' tole me ter set down an' wate er spel, an' sumbody'd cum an' gwine with me. I set thare erlone an' wated 'til I thot tha'd never cum; an' the fust I hered wus er little scratchin', an' I lookt and a woman had shuver er bored an' was pekin thru er little roun hole 'n ther dore.

"Thar," ses I, "I ken see ye pekin 'f yer do think ye wus ser sli. Yer nedent be ser frade, fur I,—but jest then ther dore op'nd an' out cum Mis Parks, an' stuck er elbo out ter me, and sed:

"Wus ye lonsum, Mis Perkins?"

"No;" sed I; "but 'f I wanted ter see what folks wus 'bout, I'd op'n ther dore an' look, an' not be ser mene es ter peke at 'em thru a hole."

"That wus ony make b'leve look," ses she; "but kum, we're reddey."

"I ken walk erlone," ses I.

"Yes, I no it;" ses she; "but ye mus' take mi arm an' kepe it when we march. I'll tel ye when ter let go."

"'F yer goin' ter do that," ses I, "ye may jes take mine, fur I aint er goin' ter kepe takin' hole an' lettin' go all ther time."

When we furst went inter ther room, my ise wuz ser dazled I coodent se ennything; but when tha got use to it, I se er lot uv flags in ther korners, an some picters of men with solgers' close on, hangin' on the sides uv ther room, and rite in ther midle wus a grate block that run er little pintin ter ther top so's yer'd hit yer tose fore ye got to it 'f yer went ter go up close; an' sumbody'd furgot, an' left th' bible wide op'n on th' top uv it; an' thar wus ernother block mose jes like it on every side uv ther room, an' wimmin settin' behind 'em, with white gloves on, an' sum kind uv er fandango that shook every time tha moved, pind ter ther sides. But thar want no post man thar, 'an 'f thar had ben he coodent er lened onter th' core, fur 'twas all ter 'peces, an' th' wimmin wus settin' in chares all 'round ther room, er lookin at me.

A peanner wus goin, an' I thot 'twas fur us ter dance, an' begun ter take th' steps. I woodent dance ter our donashun party, fur I don't b'leve 'n meetin' folks dancin; 'f I did I shud think 'twas rite ter dance 'n ther meetin' house; but 'f I jined ther core, I nu I must do what they did, an' 'f tha dancd I shud hav ter, wicked er no wicked. But jest es soon es I begun,

Mis Parks pul'd my arm an' tole me we want goin' ter dance, we wus goin ter march. I see sum uv th' wimmin lafin, but Mis Smith, had er hammer 'n er han', an' she struck er flat stone that lay on ther block in front uv er, an orful blo, an' tha wus sober in a minit. Th' peanner went sloer arter that, an' Mis. Parks kep me marchin an' marchin; an' then she'd stop afore wun er them blocks, an' th' wimmin behind um wood rede a long spel out uv er book, an' then we'd march agin. Twas kinder stately wurk marchin 'round thar with er peanner plain fur me, but I begun ter fele orful tired; an' when I seed we was goin back where we started, I thot mebbey we'd got ter do it all over agin, an' I stopt an' turned 'roun ter Mis. Smith, an' sed:

"I gess I won't walk enny more now, an' 'f ye don't mind, I'll kum 'n set by you er spel 'n rest; I feel mose tuckerd out."

The wimmin begun ter laf ergin, an' Mis. Smith struck that stone with er hammer so's I thot she'd brake it all ter peces; an' tha stopt quicker'n yer cud wink. Then she said:

"Hav currige er little longer, Mis. Perkins; 't won't take but a few minits more. We allers hav ter go thru fore we stop."

"Them's ken go thru erfore they stop that's er mind to," ses I; "but tha kan't tel me when I s'l stop an' when I shan't;" an' I sat down. Then Mis. Major Brown got up an' sed she'd moshun that th' preserdent ecsplane ter Mis. Perkins what we hav ter do. "I'll be th'second wun ter moshun that," sed Mis. Jones.

Then Mis. Smith sed thade all herd ther moshun,—"*Tha dident nether wun uv 'em moshun er bit,*" sed I; "*fur I wus watchin' 'em all ther time, tha ony sed tha wood.*" But Mis. Smith kep rite on an' sed that all that wanted er ter ecsplane ter me, cud stan' up; an' tha all stood up but me. I wus ser tired I tole 'em tha mus eckuse me.

Arter Mis Smith ecsplaned it ter me, I thot I'd better kepe on, so I tole Mis. Parks ter start an' I'd tri ter kepe up. Tha set th' peanner er goin ergin, and we went up erfore Mis Smith, an' arter she'd red ter me er spel, tha tole me ter say sum wurd over arter em, an' afore I nu it I'd promsist ter never tel a thing tha'd sed er did. I wus orful mad when I seed how thad trapt me, when I'd told em tha coodent; but I dident say nothin, fur I thot I'd hav er chance ter let

Caleb no how it semed ter have me no things I woodent tell him. I cant rite it nuther, fur if I do somebody'll rede it sum day, an' tha'll say I told; but it semes es if I shud bust ter hav ter kepe ser much inside er me, an' not tell nobody, er rite it. When tha got thru, tha all shook hans with me, an' sed tha wus glad I jined em, an' tha hoped I'd kum ter all thare meetins and relefe suppers.

I hurrid home an' got mi things of, an' wus soin carpet rags when Caleb kum. He dident speke, an I dident, but I kep up an' orful thinkin all nite; fur when I kum outer ther hol, Mis. Slocum ses, "now, Mis. Perkins, ye mus jine th' Becky's an' then you kan go with Mr. Perkins t' all th' suppers."

"Who's Becky?" ses I; "I dont no no such woman."

"Why, dont yer no," ses she; "it's er siety uv wimmin that blongs ter th' odfellers."

"No;" ses I, "I dont no;" an I dident say no more. I nu Caleb wus'n er grate hurry every nite ter git ter them odfellers meetins; but I never thot twas kaus thar wus er Becky thar. I never wus so onhappy 'n mi life.

—*Nabby Perkins.*

MIGHT STILL MAKES RIGHT.

THE noble red men are gradually falling into line and consenting to the sale of their lands to the government. Since Gen. Crook informed them that the government proposed to have their lands anyhow, the Indians appear to have been more eager to trade. Poor Lo seems to understand the art of making a virtue of necessity.—*Boston Herald.*

"It is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world; and as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body."

—*Prof. Huxley.*

MR. JOHN N. BOYER of Straban Township, Adams county, Pa., has a hen that made its nest in the branches of a large oak tree near his buildings, and hatched out a brood of chickens. The nest was about thirty-five feet from the ground and Mr. Boyer had to use a ladder to get the young chicks from the nest, which was made in an old bird's nest of leaves and twigs.—*Pittsburg Dispatch.*

A REMARKABLE PREDICTION.

JAMES BASSANTIN, a Scotch astronomer, son of the Laird of Bassantin, in Merse, was born in the reign of James IV. He was educated at the University of Glasgow, travelled through Germany and Italy, and then fixed his abode in the University of Paris, where he taught mathematics with great applause. Having acquired some fortune, he returned to Scotland in 1562, where he died in 1568.

From his writings he appears to have been no contemptible astronomer, considering the times, but, like most of the mathematicians of that age, he was addicted to judicial astrology. Sir James Melvil, in his *Memoirs*, says that his brother, Sir Robert, when he was exerting his abilities to reconcile the two Queens, Elizabeth and Mary, met with one Bassantin, a man learned in the high sciences, who told him "that all his travel would be in vain, for," said he, "they will never meet together; and next there will never be anything but dissembling and secret hatred for awhile, and at length captivity and utter wreck to our queen, from England." He added, "that the kingdom of England at length shall fall of right to the crown of Scotland; but it shall cost many bloody battles, and the Spaniards shall be helpers and take a part to themselves for their labour." Sir James Melvil is an author of credit, therefore we may believe that Bassantin did utter this prediction. —*Imperial Encyclopædia*.

THE MOON.

HER INFLUENCE UPON MANKIND.

TESTIMONY OF DR. MEAD.

I HAVE known, says Dr. Mead, a young gentleman of tender frame of body, but otherwise healthy, who having once, by overreaching, strained the parts about the breast, fell into a spitting of blood, which for a year and a half, constantly returned every new moon, and, decreasing gradually, continued always four or five days, the fits being more or less considerable, according as his management about that time contributed to a greater or less fulness of the vessels.

It is most certain that epidemic fevers are caused by some noxious qualities of our atmosphere, and, therefore, it seems reasonable to suppose that such changes as produce

these effects may happen in it, in all seasons, by the influence of the Moon. And this is confirmed by Ramassini in his treatise of the epidemic constitution of the years 1692, 1693, and 1694 in the city and neighborhood of Modena. During these three years a very contagious purple fever reigned; and it was worthy of observation, says he, that the disease raged more violently after the full moon, and especially in the dark quarter, and abated upon the appearance of the new moon, as not only I but other physicians here constantly observed, and this observation was of great service both in prognostic and cure.

What happened January 21, 1693, was very surprising, for, the moon having been eclipsed that night, the greater part of the sick died about the very hour of the eclipse, and some were even struck with sudden death. And the learned Ballonius relates a fact of the same nature, where, he says, that some physicians having met on the case of a lady of quality, while they were actually in consultation, a solar eclipse was at hand; wherefore, as they thought the patient in no imminent danger, they went out to view the eclipse, but they were soon called back, upon the lady's fainting away the very instant it began, and she did not recover her senses till the eclipse was quite over.

If physicians had formerly been acquainted with what I have laid down on the Moon's influence, I make no doubt but a much greater number of facts of this kind would occur in the histories of epidemic diseases than we find recorded at present. To those already mentioned let me add one more, which is more interesting upon account of the subject of it. It was our great genius and excellent philosopher, the Lord High Chancellor Bacon, Viscount St. Albans, who had this peculiarity in his constitution, that at every lunar eclipse he suddenly fell into a swoon, though he did not so much as think or even know of the eclipse, and did not recover till it was ended.

That the fits of the asthma are frequently periodical and under the influence of the Moon, and also of the weather, Van Helmont takes notice from his own experience; and Sir John Floyer, who has given us a more particular history of this disease than any other author, observes that the fits usually return once in a fortnight, and frequently happen near the change of the Moon.

MEDICAL ASTROLOGY.

"THERE is more in Medical Astrology than is, perhaps, generally supposed: it is an important branch of meteorology, and as such, is well worth studying. Nor can there, I think, be a question in any impartial mind, that, under certain circumstances, and especially in tropical climates, many diseases are influenced by lunations, as we are sure they are, in all climates, by insolation. The concurrent observations of a host of candid and attentive pathologists, who have been witnesses of what they relate, are sufficient to impress us with this belief; but, till we know more fully what *these circumstances* are, we cannot avail ourselves of their remarks, and we can but treasure them up as so many isolated facts. And hence it is, that in no age or country whatever has the study been turned to any practical advantage, expedited the cure of disease, or enabled us to transform the type or interval from one kind of fever into that of another.

Nor is it any exclusive reproach to the art of medicine that it should be so; for of all the subdivisions of general philosophy there is none so little entitled to the name of science as meteorology. And till the naturalist has explained the variations of the barometer, the physician need not blush at being unable to turn to account the supposed influence of the planets, or of unfolding the origin or tracing the capricious course of pestilences and epidemics." — *Good's Study of Medicine*.

ORIGIN OF DIFFERENT PRODUCTS.

THE potato is a native of Mexico, Peru, and Chili. It was doubtless carried to Spain from Peru in the sixteenth century, and to Florida from Spain by the Spanish explorers. In 1565 Sir John Hawkins introduced it into England from Virginia. In 1663 the British Royal Society recommended its introduction into Ireland as a safeguard against famines.

Indian corn is probably also a native of Mexico and Peru. It has always formed the chief food of the Indians, whence its name. From America it was introduced to Europe, Asia, and Africa. It is said to have been known in China in very ancient times, but this is doubtful.

The tomato is a native of tropical America.

The apple is a native of Europe and Asia, the wild crab-apple being the parent of all the known varieties.

The pear is a native of Southern and Central Europe, and was cultivated in antiquity. In its wild state it is a large shrub.

The peach is a native of Central Asia.

The lemon is of Indian origin, being a native of Northern India. It was introduced into Europe by the Arabians.

The orange is believed to have come originally from the East Indies or China. Species of this fruit have been found in the foot-hills of the Himalayas.

ABOUT PAPER.

Paper is made from any substance containing cellular tissue, as cotton, linen, straw, wood, etc. It was first made in Egypt, some writers claiming as early as 2,500 years B.C. Manufactories for exportation existed in Memphis 700 years B.C. The lower part of the stem of the papyrus plant was used, from which name "paper" is derived. During the first century the Chinese manufactured paper from silk, and in the third century from cotton. Linen and cotton rags were first used in the manufacture of paper by the Moors in Spain during the eleventh century.

DIVISIONS OF TIME.

A Solar Day is measured by the rotation of the earth upon its axis, and is of different lengths, owing to the ellipticity of the earth's orbit and other causes; but a mean solar day, recorded by the time-piece, is twenty-four hours long.

An Astronomical Day begins at noon, and is counted from the first to the twenty-fourth hour. *A Civil Day* begins at midnight, and is counted from the first to the twelfth hour, when it is counted again from the first to the twelfth hour. *A Nautical Day* is counted as a Civil Day, but begins like an Astronomical Day, from noon.

A Calendar Month varies in length from 28 to 31 days. *A Mean Lunar Month* is 29 days, 12 hours, 44 minutes, 2 seconds and 5.24 thirds.

A Year is divided into 365 days. *A Solar Year*, which is the time occupied by the Sun in passing from one Vernal Equinox to another, consists of 365.24244 solar days, or 365 days, 5 hours, 48 minutes, and 49.536 seconds.

A Julian Year is 365 days. *A Gregorian Year* is 365.2425 days; every fourth year is *Bissexile*, or Leap Year, and is 366 days. The error of the Gregorian computation amounts only to one day in 3571.4286 years.

LEAP YEARS' CENTENNIAL YEARS.

No centennial year is a leap year unless it can be divided evenly by 400. Therefore 1600 and 2000 are leap years, but 1700, 1800, 1900, 2100, etc., are not leap years. If the true year consisted of 365 days, 6 hours, then the addition of a full day every four years would keep the calendar and true time together. But the year is only 365 days, 5 hours, 48 minutes, 48.6 seconds, thus lacking between 11 and 12 minutes of 6 hours. The adopted system therefore adds a day to February every fourth year until the hundredth year is reached, then skips that day for 300 years, thus recompensing the calendar for the 11 minutes 48.6 seconds, which the accounting had annually gained. On the four hundredth year, however, the day is added, squaring the account within the smallest fraction.

THE HARVEST MOON.

The term is a popular name given to the full moon which happens about the time of the autumnal equinox. If the full moon occurs exactly at the time of the equinox, it will rise nearly full about the same time of sunset for several evenings together. Sir John Herschel, in his "Outlines," defined the harvest moon as the full moon which happens on or nearest to September 21, because it rises from night to night after the full, more nearly after sunset than any other full moon in the year, and is therefore favorable for evening work in carrying in the late crops.

MOUNTAINS OF SALT.

ONE of the oldest settlers of Fort Yuma, A. T., Capt. J. A. Mellon, said in a recent interview: "There are stretches of hundreds of miles on the Colorado river that are less known than the heart of central Africa. We go up there to get salt. There are great mountains of salt up in the Virgin, which is a tributary of the Colorado, each of which is larger and higher than Goat island. The salt is pure and white; it is clearer than glass. You may take a piece of it seven or eight inches thick and read a common newspaper through it.

"The salt mountains cover a stretch of about twenty-five miles on both sides of the Virgin, seven miles up from the Colorado. A single blast of giant powder will blow out tons of it. This salt does not dazzle your eyes as you might expect, while riding along

on the river steamer or clambering over it. It has a layer of sandstone from two to eight feet thick over it. When this is torn away the salt lies in full sight, like a great snow-drift. How deep it is nobody knows. This salt is destined to be a source of great wealth. Hamilton Disston, the big saw manufacturer, and Baldwin, of the Baldwin Locomotive Works, are the only men who have secured any of the salt mountains. When the Utah Southern Railroad is pushed on from Frisco, Utah, it will tap the salt mountains and then an enormous revenue will be realized from them."

Capt. Mellon brought down from the mines, for the Academy of Sciences, San Francisco, some queer things. Under the cap rock was found charred wood and charcoal, besides some matting made of cedar bark. The salt had preserved it. It might have lain there thousands of years. Evidently there had been a slide that covered up the camp equipage of some prehistoric men. Strange to say, a similar discovery has been made in the salt mines of Louisiana. The rocks up toward the salt mountains are pointed and cut into hieroglyphics which none of the Mojave, Yuma, Piute or other Indians know the meaning of.

In the same interview Capt. Mellon said: "There are valleys along the great, but as yet unknown, Colorado, singly as much as 120 miles long and twenty miles wide. That will be the real orange country of the globe. They are as rich as the valley of the Nile. Irrigation will redeem them. Water will be brought on them as sure as destiny. El Dorado canyon is grander than the Grand canyon of the Colorado. The tops of the windows in the steamer Gila do not project out more than six inches, yet I may put my head out and look as high as I can, and I can't see half-way up the mighty walls of the canyon. The river is 350 feet wide there, too. The only way you can see to the top is to get right out on deck and look straight up. The walls are so high that there is perpetual shade there. Neither the sun nor the moon can shine in. It takes ten hours going up to go through the canyon, and two hours coming down.

"By the Colorado river and the Virgin you can run clear up to Nevada and Utah. Many people have laughed at me for saying I was going up into mountainous Nevada by boat, but that's just what I have been doing

right along. Strange as it may seem, and little known as it is, the Colorado has more navigable water without portage than any other river on the Pacific coast. It has 700 miles, while the Columbia has but 350. The Colorado is the only real field for explorers on the North American continent outside of the frigid north. The wonders that could be unearthed there will yet attract the attention of the greatest scientists of the world."

—*San Francisco Examiner.*

FOOD FOR THOUGHT.

THE OCEAN GREYHOUNDS.

THE fact that one steamer after another shortens the distance between New York and Liverpool, until it is now a distance of five days and a number of hours, which the best ocean greyhounds are steadily diminishing, is giving one a sense of the closeness of Europe to America which has never before been so vividly realized. The public, however, while appreciating the diminution of time in making the trip across the Atlantic, is less interested in reducing its length than it is in the assurance that these quick passages are as safe as those which take more time.

The reports of those who have been on board the racers is that the strain borne by the captain and his officers and crew in making these quick passages communicates itself to the passengers, and gives a feeling of pressure which takes away much from the pleasure of the trip. —*Boston Herald.*

ORIGIN OF THE POPULAR ASTER.

OF late years few flowers have made a more conspicuous advance in popular appreciation than the aster, says the "*London News*." This is another addition to our native resources which we acquired somewhere about one hundred years ago. That also, in the form in which it originally came to us, was "single," and not unlike the dahlia; that is to say, it had a central disk of yellowish flowerets surrounded by a fringe of rosy lilac. It came to us from China through the Jardin des Plantes of Paris. Its present "double" form is simply the result of cultivation, by which the central flowers have become what botanists call "ligulate," or quilled, and the great diversity of colors has also been produced by the assiduous attention of the florist. The most remark-

able fact connected with the aster is the astonishing hardihood which permits of its being transplanted when in full bloom. The soil may be entirely washed from its roots, and yet, if replanted, it will maintain its full flowers and develop any buds it may have about it, almost as though nothing had happened. This characteristic renders it wonderfully convenient for the autumn replenishing of beds and borders, from which summer flowers may have died out.

JUPITER AND THE MOON.

GENEVA, N. Y., Sept. 4, 1889. Professor Brooks, director of the Smith Observatory, successfully observed the occultation of Jupiter by the moon last night. He also secured several photographs of the phenomenon in different phases, one showing Jupiter half covered by the moon. These are the first photographs ever secured of this phenomenon, and the results are highly interesting and valuable. —*Boston Herald.*

TRUTH.

THE Truths of Nature are manifest to but few persons. We question if there is one in one million that comprehends the truth which is the key note to eternal happiness. "Isms" are nought. "Truth" is all. We do not move a hand or a foot but what it is either a truthful move or an untruthful one. Every act in life is either true or it is false. If it is false we will suffer to that extent. If it is true we will be benefited. Credit is a lie, however small the amount or short the time, to misunderstand what is credit is a lie, to understand it is truth. Our ministers in their sermons are either truthful or untruthful in every word they utter, as well as in the actions of life. It is the same with lecturers, actors, etc. Every professional man that gets a living without rendering a productive equivalent lives a false life. If all were producers the hours of labor would be light, because, as far as production was concerned, all would be living a truthful life. The salaries that non-producers receive is not the only untruth about that part of the business, but they shirk their share of the production necessary for their support, for all of which they are morally responsible. If all were truthful the ills of life would disappear and the earth become a paradise.

—*Jos. M. Wade.*

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ELLIOT COUES, F. T. S."

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TRUTHS

— A MONTHLY JOURNAL OF —

NATURAL SCIENCE.

DECEMBER.

EDITED AND PUBLISHED BY

JOS. M. WADE,
BOSTON, MASS.

VOL. I.

• • •

NO. 12.

"With this issue, 'TRUTHS OF NATURE' in this form will have fulfilled its mission and will cease to be published. It contains more plain English truths perhaps than most people will care to read, and more than most people can understand, however, the twelve Numbers published will make a volume that all should preserve and read until every aphorism, even, is understood.

"If there is one among you who is deficient in wisdom, let him pray to the spirit of truth, who comes to the simple-minded, but does not obtrude upon any one, and he will surely obtain it."—Jacob Epist. v. 5.

It is remarkable how many millions of people earnestly read the platforms of parties, and the Messages of Presidents and cabinet officers, not one of which was ever lived up to, and not one in ten were made in good faith. When we become truthful enough to live up to platforms and messages they will be unnecessary and will no longer be written.

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THE SPIRIT EAGLE.—A VISION.

I SEEMED to stand on a lone mountain and before me lay the landscape of life in all its varied forms, from the lowest strata of animal life up to the highest grade of wisdom and light in the spirit of immortality.

I looked on the mighty billows of old ocean and heard them thunder upon the ragged rocks of material life with deafening detonations, and heard the low moan of the tides as they ebbed and flowed on the strand of time. I marked the rise and fall of generations and saw the sun dial of their progress imprinted on minds of nations preceeding them, and all around and above each sphere of progression, circled with widespread wings of snow white, a spirit eagle strong, and steadily rising higher and still higher in spirit life and immortal wisdom. The mind of mortal man and woman by nature reaches upward, and ambition (the eagle), bears each thought of progressive life on its broad

pinions ever into the clear elements of reason and light. I saw the green plains of freedom shadowed by forms of wrongs and oppression. The grain was blighted ere the harvest time, and the cruel flood and storms swept with wild rage over the fair earth. Reason bowed her head to the fierce flames of persecutions and cruelties, and Mercy's voice was drowned in the loud roar of warring elements.

I witnessed the crimes of ignorance and tyranny and saw the impress of each sin on hearts of unknown millions, while ever in the clear, blue atmosphere above the smoke of burning towns and din of bitter strife and rebellion, arose the proud eagle of light, circling upwards on shining pinions that bore the hopes and tireless energies of a deathless life. Out of darkness, degradation, wrongs of a cruel destiny, comes the birth of right, of peace and a true life, where never more the strong, outspread wings of aid bear aloft hopes that perish in earth life.

Nov., 13, 1889.

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VOL. I.

BOSTON, MASS., DECEMBER, 1889.

No. 12.

DECEMBER.

She comes with her sheaf of evergreen boughs
Gathered from mountain, hill and dale,
With crimson berries of holly and yew
That hide in the sheltered vale.

Frost gleams in each fold of her fur-lined robe
As she faces the driving storm;
And her hair is bright with stars of light
That dance in the Christmas morn.

"December," spirit of mirth and cheer,
Radiant and smiling she comes,
To sing her songs of vanished years,
And glory that crowns the joys of home.

— *Marion Helen Bassett.*

HENDERSON, Dec. 1st, 1889.

INSTINCT VS. REASON.

THE subject of instinct vs. reason has received a good deal of attention from educated people in all ages, but as education is but the science of material life it can never reach the truth absolutely. Theories, opinions and ideas are the outgrowth of material life, and, when advanced on such matters as instinct and reason, are but a waste of time. The ages have proved this. We either possess true knowledge (natural wisdom) or we do not possess it. Material man can no more grasp true knowledge than he can grasp and hold a shadow. This will seem strange to the self-wise ones, but it is nevertheless true. The possessor of true knowledge is a "fool" or a "crank" to the worldly wise man. Even the smile of the self-confident, spiritual man in his impregnable fortress of truth is charged by the material man to imbecility, and he passes on. Instinct and reason are one and the same thing, only instinct is the spirit undefiled, while reason is the spirit blinded by a material life. Instinct never makes a mistake and the truly spiritual man never reasons. His life is divine and he is instinctive or "intuitive." As we have said before in "TRUTHS OF NATURE," "a man either knows or he does not

know." If he knows, his knowledge comes to him instantaneously, or as we term it, intuitively. Reason requires time; it examines history, statistics, etc., and begets argument to form an opinion. An opinion is but a guess, and material man may guess right or he may guess wrong. This he calls "science."

All that is known and all that is not known to mortals is one great divine spirit. "Divine thought," "God," and all animal life are part of that great divine spirit, and, outside of man and man's influence, uncontaminated by the curse of materialism, make no mistake. The sea-gull, which has just arrived on the South Boston Bay to spend the dreary winter months, came from the coasts of Maine and Nova Scotia where it reared its young, without the possibility of a mistake. How does it come? We are told that it comes by instinct. It has no literature like the theosophist's or theologian's, it has no time tables, yet it reaches here and leaves on time each season. The humming bird that was bred at our door, when but a few weeks old, started alone unerringly for the sunny South. This is instinct. Reason could not do it without a compass or landmarks.

The Indian, "the child of nature," possesses more true knowledge or natural wisdom than the most advanced Christian nation. They are guided by instinct, not reason. In their dealings with our government, they are childish enough to ask for their rights, and cannot be made to understand that they have no rights which a material white man is bound to respect. We, material men, say that a wise man is "intuitive" — that is our name for it — when he is simply more spiritual. Hence he possesses true knowledge or instinct, he is nearer his God and reflects truth at all times. The material, selfish, sensual man does not possess so much true knowledge as the sea-gull, the smelt or the shad that migrates to our shores.

When the church idea of God is once eliminated from man and he stands up an atom of the great, infinite God, he will feel a divine power within him, a self-consciousness that no human language can describe—that no material man can comprehend. All language is material, and anything material can not express the divine. There is only one way to know the divine and that is to live it, and when man truly lives it he has but little use for material language and would have none, if all people were spiritual.

—*Jos. M. Wade.*

BOSTON, MASS., Oct. 23, 1889.

WE OUGHT TO LAUGH MORE.

THERE ought to be societies formed for the encouragement of the laugh, says the *Troy Press*. A real laugh is not common. If he laughed heartily and oftener, man would be better morally and physically. There is nothing like habitual laughter for promoting good appetites and good digestion. The man who laughs honestly has no heart for avarice, cruelty and dissimulation. A man may smirk and guffaw and be a villain still, but one who laughs habitually with his whole being can be nothing of the sort. Therefore, brethren and sisters, speed the cause of laughter, if you can.

THE WATCHWORD, "LIBERTY."

If I could stand by "The Golden Gate"
And by heavenly light read each mortal's fate,
And could some angel of heavenly love
Unbar for me the realms above,
That I might smooth from each rugged life
The cruel thorns of envy and strife,
I would write on the scroll of life to be
These quickening words *true liberty*.

Then never more would the thorny crown
Await the brow with grief bowed down;
No more the soul would veil its eyes;
From tempting fruits of Paradise;
No more the sands of life run low
In the hour glass of pain and woe.
For truth should speak with accents clear,
Look up, thy highest heaven is here.

—*Jos. M. Wade.*

BOSTON, DEC. 10, 1889.

THERE are many that do not know the difference between liberty and a cowardly subservience to their own bigotry and an exercise of intolerance.

—*W.*

WORDS OF APPROVAL.

"TRUTHS OF NATURE (BOSTON, U. S. A.) is a Magazine of Natural Science, published by Joseph M. Wade. It has been in existence just a year, and the editor proposes to enlarge it and issue it weekly. * * * * A catholic and a liberal man is Mr. Wade. By all means let us have him weekly.

—"Light," Nov. 30, London.

THAT BOURNE FROM WHICH NO TRAVELLER RETURNS.

How many, very many times the above quotation has been repeated to me in other years, by one whose soul was in mental darkness, borne in clouded, unhappy conditions, till faith and even hope died out in his heart, and his spirit breathed the above sentiments to each and all. And is there a mystic "bourne" from which no traveller ever returns? Do our lives float away into some far away realm unknown and unexplored by minds in earth form? It may be so, but I, for one, do not believe it to be true.

From childhood to womanhood I have ever been conscious of a beautiful world lying near to our daily lives, so near, in fact, that forms immortal with snow-white robes, or those of color have I seen standing by my side, smiling and calm with that look of happy contentment on their lighted faces, which went far to prove the inconsistency of the above statement. Do we adore a God who could form and fashion deathless souls, to send them out over the dark waters of oblivion away from hearts that cherished them better than life itself? Can we worship, with reason not blinded by ignorance, a being so unjust? I, for one, do not; for I have formed my ideal Creator after the image Nature has placed in my soul, and I read no cruel words there on the tablet of immortality.

There is no "bourne" from which the voyager cannot return, either in spirit or earthly form.

The spirit of mortal is deathless, his energies unceasingly are on the alert for new discoveries, and no mountain so high or dangerous but his feet will climb to its apex, and even the burning volcano reflects its lurid glare on some daring intruder who has ventured to stand on its steaming crater of fire and brimstone. No "Hell" so deep or dark, but a mortal form has fathomed its

dense shadows, and no haven of beauty and light is so far away, but that the spirit of mortal mind can sound its happiness here in earth form, if it but seek with earnestness.

Heaven, or the photograph of heaven, lies within us, and shall we mar its beauty and dim its brightness by the shadowy quotation above? No! There is no place, no "bourne," the pale voyager cannot retrace in quest of wisdom that gives rest to weary ones in this life, and the "God" in each loving heart bids us seek the new and *untried* fields of future knowledge while here on the grand, old footstool of mortality. "*Seek and ye shall find.*" This is a good rule to guide us, with reason for our compass and true wisdom for our teacher.

I have seen many bright forms from the other side of this mystic "bourne," and they tell me "God is love." That every soul has its spirit guide, and must stand alone in its own realm, and being true to Nature, at last shall gain the heights divine of human happiness and spiritual development. That like the mole in the dark ground shall we work our way up, through tangled labyrinths of ignorance, and gain, at the end, a perfect life.

Yes, let us begin to-day, to live a just life, one free from deception, fraud and guilt. Why burden our consciences with thoughts untrue to ourselves, to Nature and the "God" who moves on the lighted walls of our house of clay? Whose hand writes down each thought and deed, and traces, not in anger or bitterness, our lack of spiritual growth, when evening comes and our life is one more day nearer that "bourne" from which bright voyagers do return, to see if we are wiser or better for the one more day, given and passed.

Why live a life of pain and sorrow, and not seek that world in spirit, to learn why this cross is given, and if we cannot demolish the cross and all the ills flesh is heir to? It is because olden superstition still sways the sphere we live in with its subtle powers of retrogression and sorrow.

We are told when sorrow comes with her sable robe of mourning and tears, that God in his wise providence or dispensation wills it, when "God" has nothing to do with the heavy burdens that we bring to our own lives through lack of faith and true wisdom. Let us study the laws of Nature, and "death" will soon be robbed of its inheritance.

Be true and pure, and in harmony with knowledge that shall take all fear from our

hearts and place therein the lighted lamp of reason and joy, whose clear rays shall penetrate the secret of life's clouded waves, and like a beacon star send its gleam across the waters of that "bourne" where radiant forms of light and joy move over the angel pathway, coming back to tell us that there is no mystery grand or awful, lying beyond our mortal lives, that faith cannot light or love brighten into radiance and glory, if we but seek and ask for wisdom of the pure in heart.

I stood by the river of life, in spirit robes of night,
And asked to see the mystic "bourne"
From which no traveller ever returns,
When his form has once vanished from sight.
When lo! a spirit bark came o'er the waves
Laden with fruit and flowers
From beyond the land of graves.

— *Marion Helen Bassett.*

HENDERSON, Nov. 1st, 1889.

LET HIM THAT HATH EYES SEE.

MATERIAL man, in commerce, mechanics' the professions and trades, travels on one plane, the earth's surface. Education which should not be confounded with actual knowledge, and society, which is purely artificial, attempt to form planes for themselves, which results in caste, and from these elevations they are liable to be tumbled with change of fortune. It is not so with spiritual man, for, while he is walking on the same material level, spiritually all are on different planes. To understand this, imagine paths in space, one above the other until lost to sight in the distant clouds, and imagine men travelling on those paths. The lower ones are crowded with people, but as we rise we find fewer and fewer on each plane until we find only an occasional philosopher travelling along in silence and at peace with all the world. The only disturbing element is within. He occasionally heaves a sigh as he looks down on the struggling multitude who persist against all admonition in chasing a phantom, helter-skelter, hurly-burly they go in a seething mass, never looking up to the higher, more beautiful and less crowded planes, which they might travel, if they would but give up the mad chase. The old philosopher looking down from above, reads the individuals in the chase as if they were transparent. He sees occasionally one that leaves the material chase of life and rises

above the multitude, who has discovered that it is but a phantom he has been chasing. He begins to look down on his late associates in the chase with calmness stamped on his features and this is taken for evidence by the multitude he has left that he is a "little gone," that he has become unsound, when in fact he has just discovered that all the time, he, with the multitude had been chasing the shadow, while the few above him had secured the substance.

—*Jos. M. Wade.*

GATHERING IN.

A REVERIE.

BY PETER PEPPERCORN.

Till the soil and sow the grain,
Let it be nourished by sun and rain,
Watch it by day and guard it by night,
The frailer the bud, the sooner the blight,
Labor and love together should go,
And those who would reap must learn to sow,

Before the gathering in.

Carefully scan where the germs appear,
To see if a smutted one groweth there,
And if one be found, remove it with haste,
If allowed to remain it will injure the rest.
Early impressions are lasting we know,
And those who would reap must learn to sow,

Before the gathering in.

There's no variation in Nature's laws,
We see the effect but not the cause:
Plants we have learned from seed are grown,
But how, is a secret remains unknown.
As all on the subject we seem to know
Is those who would reap must learn to sow,

Before the gathering in;

Theorists have tried and tried in vain
The unexplainable to explain,
Still, a silent mystery hangs over all,
Concealing the secret from great and small.
But all by experience seem to know,
That those would reap must learn to sow,

Before the gathering in.

Philadelphia, Dec. 4, 1889.

HAPPY is he who can grasp the truths of nature, and interpret them; for it is impossible for material man to find material pleasure that will not in some way react in pain. It is equally impossible for man to find happiness through spiritual development, or through the doing of any spiritual good that will produce pain or regret, even in the mildest form.

—*Jos. M. Wade.*

"REFORM OF ORGANIZATIONS."

"REFORM of Organizations comes from without, not from within. Those within have abdicated their individuality, so far as that organization is concerned." We copy the above from an editorial in "*Fair Play*" of October 26. Never were truer words penned; but why will the editor advocate the formation of anything that must be reformed? Organization is contrary to Nature. It is an admission that man is imperfect in himself.

Man is so terribly corrupt that he can only look to a milder form of corruption for relief which can only be temporary, and never satisfactory. An organization is of necessity walled in. It is the subservience of the weak to the strong and the leader secures for himself the position of a little tin king. Let us take insurance, for example, which we know is a curse to the human race and beyond the power of man to make otherwise. God has stamped the word gambler on every man who has paid a dollar for insurance, besides insurance demands palatial offices with hundreds of thousands of dollars paid annually in salaries to scheming drones. Let us take the powerful factory mutuals. The man who insures his mill is no longer master of his own property. He is subject to a dictator who will tell him what he must do and what he must not do, and he dares not disobey. He has volunteered to be a slave for what? For the privilege of supporting a costly establishment of men who, in their shrewdness "pump" valuable experience from the mill owner, formulate it into lectures, or magazine articles, then pose as wonderful men with borrowed plumes.

The man that insures, practically pays men a premium for the privilege of giving to them experience which he has paid for. "What fools these mortals be!" Every time a fifty thousand dollar mill burns down it must cost the insurers over one hundred thousand dollars, but the loss is divided among so many that they do not feel it. Still they are slaves and we challenge any man on earth to prove them otherwise. God intended every man on earth to be physically, mentally and spiritually free forever.

Let us take our boasted public school system to which almost all bow in admiration, yet it is almost as unjust a yoke as man could saddle himself with. Let us explain its workings.

A pauper comes from a foreign shore, he brings a large family of children whom he sends to a public school. A forced levy is made on childless people to educate those children and furnish capital for drones and political knaves to corrupt voters in wards where ignorance reigns supreme. To give another illustration, substitute for the foreign pauper a penurious, rich American with a large family, and it will be found that he gets three-quarters of the education of his family at the expense of other people. Education is not as thorough or as practical as it would be if left to private competition with proper town and city schools for the really poor. Besides, it has killed off the really independent "school-master" who wore no state chains. It matters not in which direction we turn, wherever there is organization there is slavery. Let us turn in another direction, and take John Wannamaker as an illustration. In building up his "organization" Moody and Sankey were taken to Philadelphia. The old freight depot at Thirteenth and Market Streets was secured, a great hullabaloo was kept up until every man, woman and child within fifty miles of Philadelphia who could be drawn into a dime museum had seen the curiosities. This was done in the name of God and for Christ's sake. Then presto; the freight depot was changed into a dry goods palace, and almost all the stores in Philadelphia were duplicated under one roof — what was the result? Bankruptcy, stores closed, and the former owners begging positions of the great John to earn the wherewith to keep their respectable families together. Not being able to "buck" against John Wannamaker's organization, they bucked against fate. Some are in their graves and others are, no doubt, still struggling for an existence. John Wannamaker, the postmaster general, may continue in the same course John Wannamaker, the tailor, followed. He is like a great many other men, he has a peculiarly constructed God of his own to which he is devoted and the more devoted he is the more dictatorial, inquisitorial and overbearing will he become. He will crush honest, spiritually developed men with an iron heel, because it is necessary that he should do so, the true God so wills it. It is only through trials and tribulation that man becomes pure. If there were no hell-hounds in society to take advantage of the good, man would deteriorate, his reason would gradually depart and he

would become lower than the true animals that are endowed with instinct. They would prey upon man and he would become extinct. Man will organize, and so long as there is organization the Christ principle will be crucified wherever it shows itself. The mills of the gods grind slowly but surely. In other words, there is a natural law of compensation that never fails to balance each individual's account. — *Jos. M. Wade.*

CIVILIZED BUTCHERY.

No captive of savage tribes ever more cruelly came to his death than did Joseph Hillman of New Jersey judicially sent to his grave. In the presence of a body of civilized Christian citizens, attended by a spiritual adviser and the sworn officers of the law, a human being was tortured for thirty minutes in the name of justice and at last found relief in death. The legal right to take life in certain cases exists in many states, our own among the number, but slow torture cannot be justified. If life must be taken to satisfy the demands of society, in the name of common humanity and decency, let it be done in some other way than by torture and barbarous methods that disgrace our civilization. If we cannot remove the gallows it should at least be relieved of methods of barbarism. — *Manchester, N. H., Union.*

MY MISSION.

If I can lighten a brother's cares
Of business worry and social strife,
By speaking a kindly word of cheer,
To help him o'er the rough road of life,
That word shall be spoken with right good will
As we walk side by side up time's steep hill.

If I can inspire a soul in despair
To wander once more in meadows green,
Where childhood gathers the violets blue
That grow the wild, tangled grasses between,
I shall speak though the world may turn with disdain
And say, "He is shattered in spirit and brain."

If I can reveal to humanity's needs
The balm for sorrow of body and soul,
And break the fetters that bind us slaves
With their cruel, unyielding, stern control
The truth I shall speak though I stand by the tide
Of battling minds with death beside.

— *Jos. M. Wade.*

BOSTON, Nov. 15, 1889.

As we feel so shall we appear to others. Speech and actions may deceive, the looks never do. — *W.*

Don't waste too much time making money, you never can recall the time and you can't take the money with you. — *W.*

RIGHT AGAINST MIGHT.

"There's bravery in peace as well as in war."—*Ibid.*

It courage needs to meet the storm
As o'er life's waves we glide;
The brave and fearless face the stream,
The cowardly with the tide.
My boat I launch, my ensign raise,
And proudly place thereon—
"I go for the right against the might,
Though I may sail alone."

Although my little bark be frail,
She's rigged out taut and trim,
But I would in a smaller craft
Endanger life and limb,
And forward go through high and low,
And see what could be done
To forward the right against the might,
Though I should sail alone.

I seek no agitating fraud,
No dynamiter mean,
No socialist or anarchist,
Despotic king or queen;
But the distressed and the oppressed,
Wherever they are known,
And go for the right against the might,
Though I may sail alone.

No rock I dread, no shoal I fear,
Or quicksands on the way;
And though obstructions I may meet
To cause me some delay,
I'll not remain, but start again,
And press my journey on,
And go for the right against the might,
Though I may sail alone.

The current may my bark impede,
And make its progress slow,
The thunder crash above my head,
And billows roll below;
But on I'll steer, no danger fear,
The risk is all my own,
As I go for the right against the might,
Though I may sail alone.

But should my boat by adverse winds
Upon the shore be cast,
Or sink beneath the surging wave,
I'll battle till the last;
Whilst I have breath by none but death
Will I be overthrown,
But go for the right against the might,
Though I may sail alone.

—*Peter Peppercorn.*

"Will you kindly show me your Winter under-clothing?" asked a young man stepping up to the new saleslady in a furnishing goods store on Eighth street. "Excuse me, sir," said the miss, somewhat embarrassed, "but I---I am still wearing last Summer's."

Mrs. Kendal's receipt for keeping husbands at home: "Feed the beasts." —*Philadelphia Record.*

Little Tommy, aged six, eyed the new baby jealously: "How do you like it, Tommy?" asked his papa. "I don't like it at all---I would rather had a pup." —*Philadelphia Record.*

FACTS WHITTLED DOWN.

The power to discern truth would kill every scientific society on earth. —*W.*

The modern deputy sheriff feeds on the misery of the innocent, unfortunate poor. —*W.*

Obscenity is in those that see it. Nature knows nothing of it. —*W.*

'Tis ignorance that fights creeds. Light only can dispel them. —*W.*

As long as temptations exist man will seek them. Educate the tempter and temptation will cease. —*W.*

Advice from a man with one idea should only be taken as far as that idea extends. —*W.*

Jealousy begets the food on which it feeds. —*W.*

Many things would be done honestly that are now done dishonestly, "If it was't for the law." —*W.*

Every luxury brings its burden, and every crime its punishment. —*W.*

Absolute perfection in everything would indeed be a hell that nothing mortal could endure. —*W.*

Proof read for sense depends on the sense applied for correctness. —*W.*

When a human being turns into an ass, the sensation of change is called patriotism. —*W.*

To the progressive mind, to-morrow is to-day. Turn not to the past. —*W.*

Christ remained passive and allowed the wicked to work out their own punishment. —*W.*

The anarchist represents justice gone mad. —*W.*

Man instinctive (pure) could read the heavens and the earth as a book. —*W.*

The protection of a spiritual man is a self-consciousness of a pure life. —*W.*

Spirit eyes can see what the material body feels, but the material eyes cannot see. —*W.*

It is always a disappointment for an honest man to find justice in statute law. —*W.*

Ragged nature is far higher than gilded hypocrisy. —*W.*

No man knows God. No man has seen God. God only knows himself. —*W.*

There is a law of compensation in nature that balances all accounts. —*W.*

Borrowit (in Chinese laundry)—"Why do you say Fli-day, John, when you mean Friday?" *China-man*—"I slay Fli-day 'cause I mean Fli-day; not the Melican man, who say Fli-day, and come to pay me week after next." —*Texas Siftings.*

A brigand should never seek the protection of a pirate. —*W.*

John Wannamaker has made good use of his God to build up his great dry goods business. —*W.*

If your life is worth preserving on this earth, it will be preserved until your work is done. —*W.*

The modern material young woman wonders why the men don't propose. —*W.*

Statute law may be likened to a pirate holding the dead body of justice for a possible ransom. —*W.*

We like to give in the sunlight, and to receive in the dark. —*J. Petit-Senn.*

Remember that victory often comes from seeming defeat. —*W.*

Fruit blossoms in October are generally considered a "freak of Nature" when it is only a postponement for cause. — *W.*

It is perhaps best to use the name of God in a way that material people will understand. — *W.*

It is a terrible fall from pride to eternity. — *W.*

Don't worry over the rose of last summer. It is bad enough to regret the last rose of this summer. — *W.*

"In the intellectual sea there is room for every sail."

He who is firm in will moulds the world to himself. — *Goethe.*

There is always room for a man of force, and he makes room for many. — *Emerson.*

We may question the locust that darkens the land,
And the snake, flinging arrows of death from
its eye;

But remember they come from the Infinite hand,
And shall man, in his littleness, dare to ask
why? *There is Nothing in Vain.*

— *Eliza Cook.*

How empty learning, and how vain is art,
But as it mends the life and guides the heart! — *Young.*

Simplicity in character, in manners, in style, in all things, the supreme excellence is simplicity.

— *Longfellow.*

Whatsoever thy hand findeth to do, do it with thy might. — *Ecd. ix : 10.*

Who expects to find truth in a long-winded argument? not — *W.*

The dog never deceives his master, but the master continually deceives his dog. — *W.*

Americans claim the right of "life, liberty and the pursuit of happiness." The best illustration of the "pursuit" can be found in the fore and hind wheel of a carriage. — *W.*

Spiritual truths will not be accepted by the masses unless sugar-coated. — *W.*

"More power to you" is a common Irish expression. The knowledge of its origin would be interesting. — *W.*

A phonograph is like a woman, it will talk back and always has the last word. — *W.*

To accept aid from anyone is an evidence of weakness. — *W.*

It was Robert Ellsmere, then Lord Fauntleroy; now it is Bellamy and what the next "strange god" will be, no one knows. — *W.*

If all were pure, there would be no nakedness. — *W.*

There is no existing "ism," but what truth will dispel. — *W.*

Novelty which is fleeting finds plenty of worshippers. But truth which is eternal, comes unsought. — *W.*

A "Clodhopper" is the greatest producer and the smallest consumer of any member of the human race. — *W.*

How is it that the Jew, no matter where he may be, is engaged in dressing and decorating man. — *W.*

I can recognize no religion that does not reach the most insignificant of human beings. — *W.*

We offer material knowledge to all alike. But spiritual knowledge only to those we know can understand. — *W.*

The army that robs the Indian of his lands has its chaplain to give praise to? — *W.*

One man may be hanged for another by statute law, but Nature makes no such mistakes. — *W.*

That handle to a great many votes G. A. R. objects to Southern monuments on, or near Gettysburg. — *W.*

Be true to nature, and you will conquer death. — *B. B.*

Some people will "squeeze a cent" until the eagle not only "squeals" but bites. — *W.*

Don't forget that while you are attending to other people's business, your own is being neglected. — *W.*

Keep your face towards the morning. Do not live in the past. Salvation is not behind us. — *W.*

"Theosophy is not a religion; it is a philosophy with a science that offers evidence of things unseen." — *Dr. Elliot Coues.*

There was no necessity for religion until man "fell" from truth. — *W.*

Spiritual development is the breaking of all fetters growing out of material supremacy. — *W.*

"While there is life there is hope" said the lazy boy. But when there is not much life there is not much hope. — *W.*

"Use Rock and Rye," says the publican. If you use the rye you will find the rock. — *W.*

All young people are determined to pay the same price for knowledge. — *W.*

We cannot prohibit a human being by law from that which he has a natural right to do. — *W.*

Education is the science of taking advantage of material life. — *W.*

Any religion that does not make a man pay his debts on time is a failure. — *W.*

Intuition is but an approach to instinct. — *W.*

It would be sad if we could not remember a friend without a monument. — *W.*

Reasoning belongs to the material plane. — *W.*

We should always remember when we see a counterfeit that there must be a genuine somewhere. — *W.*

We cannot see the stars unless the night is dark. When all is light and bright we think of material things only. It is in the hour of darkness that we turn to God. — *W.*

Nature knows no waste; hence to waste is but to sin. — *W.*

If thou would'st do anything wrong, remember thy conscience is looking on. — *W.*

"The love of money is the root of all evil," for the reason that it represents materiality. — *W.*

"Theosophy explains all." *Dr. Elliot Coues.* There is a spiritual condition that theosophy cannot explain, that cannot be explained. — *W.*

A political caucus is a slaughter-house of human rights. — *W.*

Material knowledge makes the "gentleman," spiritual development the man. — *W.*

Nature knows no selfishness; hence to be selfish is to sin against God. — *W.*

I would barter all I've known of bliss

In this world of shadow and sun,

To learn the way to true happiness

Where hearts are free from selfishness

And the wrongs of the past undone. — *W.*



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THE "TRUTHS OF NATURE," Dorchester, Mass., is a finely printed monthly, scientific journal, which has a strong inclination for things spiritualistic. Its contents are of a high grade. — *The Home Companion*.

YOURS received stating that "TRUTHS OF NATURE" is likely to be discontinued. It seems too bad. It is the first paper I have seen advocating my favorite idea of getting close to Nature's heart for truth and right living.— *Ernest Winne, Greenville, N. Y.*

It was material man that coined the word illegitimate as applied to children. Christ made no distinction when he said, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Spiritual people do not regard any child as illegitimate, but look upon all alike, as children of the one, great, living God.

"No man hath seen God at any time." Habitations in which he dwells are seen, and the effects of His presence are everywhere visible, but he does not come and go as mortals, he travels, and yet he travels not;

hence he cannot be seen. No one can know God. God can only know himself. We cannot see love, but we can see the effect of love. We cannot see light, but we can see when it is light. Light and love manifest their own presence. When love and light become visible then will God be seen of men.

A MAN has no more natural right to pollute the air we breathe with tobacco smoke, than he has to pollute the water we drink.

IF given the power to discern truth, the members of every scientific society would at once dissolve their organizations and wonder why they had wasted so much time on the outskirts of something they were not sure had an existence. If this be true, and we know it is, why do not so-called scientific men seek the true spiritual knowledge that would open the door to any subject without debate or argument? It is just as possible now as it was in the days of Christ and his disciples.

THE first floor of the old Pine Street Church, corner of Washington Street, Boston, is occupied as a low variety theatre, while the upper floor of the same building is tenanted by the Salvation Army who have a balcony on which to make their discordant music, which draws a crowd each evening, the majority of whom enter the variety theatre. This is a case where extremes meet, and one can get a chance to study human nature in its extreme phases at small expense.

CREDIT is the rotten spot in our social system. It blights our mercantile and commercial relations. It is the destroyer of virtue in families. It is the father of speculation and gambling, the cause of panics and overproduction. Credit produces laziness and lax discipline, and a disregard of moral obligations. There is something wrong about human beings that place themselves under obligations to others. They cease to be free-men and become voluntary slaves, having forged their own chains. The entire material

world is rotten with the credit system which is disguised into millions of forms.

THE careful reader will have noticed that we have had something to say over our signature about instinct, intuition and reason. We intentionally mention them in the order of their importance, knowing that many will be surprised at this who have been educated to believe that reason should head the list. Instinct is the active spirit of life, reason is the mouthpiece of the higher material plane, intuition is man stepping out of the material plane towards instinct when, drawing his fingers across his brow, he pauses, and turning half around, says, "Oh! I see now."

THE truths of Nature mean the same to all people who can interpret them, regardless of language or condition. They are symbolical, and, in man's material condition, difficult to understand. To properly interpret Nature requires no material education, creed or declared principles. The botanist may accurately describe a flower and yet know it not. He who can "read his title clear" lives in the flower. It is but the counterpart of his own life; both are one. To understand Nature is to be pure; all pure men are but one man. They return to that great, indivisible power we were taught in our young days to call God.

ALL churches feed on and perpetuate their own errors. They could not exist as independent churches without errors incapable of proof to the multitude. There are many kinds of errors, but only one truth. Hence when all churches preach the living truth, they will become one church, and no amount of political priestcraft can consolidate them in any other way. Retrace your steps, gentlemen, and return to the living truths of nature, which always were, and ever will be.

MATERIAL life may be likened unto wearing colored glasses. We see, but the object

we look at has changed, changed to us, but not changed in fact.

GOD does not recognize a "brotherhood" any more than he does a "priesthood." Both are begotten in selfishness and are *exclusive*, otherwise they have no excuse for existing. We do not care if it is the "universal brotherhood" of the theosophist. Those whose whole object in life is good, do not require a constitution and by-laws as a passport. Books may make a theosophist, but books alone can never develop the germ of truth implanted in every human being. Theosophy misleads the ignorant; we can see that many expect to find it all in books; they expect to study theosophy as they would grammar or geography. We can say to the young readers of "TRUTHS OF NATURE" that they cannot find God in books alone. The charcoal burner on the mountain side will be more likely to find him than the rich man making his home in London and spending his time poring over the occult mysteries of the past. The true godly man is ever at work doing good in the *present*; he can then render a good account of the talents entrusted to his keeping.

IN our investigations in the spirit realm which have been earnest, deep and unbiased, we find that we can communicate with the same influence through as many sources as we desire, through different mediums. These communications seem from different persons, but are always recognizable without difficulty. We have always found that it is almost impossible for them to fix time, and as for memory, it seems to be entirely unknown and unnecessary. Truthful, spiritual people draw to themselves intelligence that rarely fails in foretelling events, as there is nothing transpires on this earth but that had its birth in the spiritual realm. From this, it can be understood, that truth in advance is within the reach of the spiritual who seek. Like, in this case, certainly draws like.

TRUTH requires no defence. Its disciples should content themselves with clearing away the rubbish of bigotry and superstition with which the church and state has almost hidden it from view. He who loses his temper defending truth, ceases to be a good disciple and injures the cause he wishes to aid. There can be no division in truth. Its disciples can never differ. Those who differ have departed from the truth. The Laplander, the African and Hindoo all come together on the plane of truth. They are only separated in proportion to their ignorance. Truth will destroy politics, creeds, and unite all people as one and then "organizations" will cease to exist.

How spindling and weak plant life becomes when robbed of the sunlight! How dwarfed and stunted the intellect of man becomes when robbed of the truth! Thus it is that animal and vegetable life are but repetitions of each other. Each one tells the story of the other. The great and indivisible One can be seen equally well in the birds of the air, the beasts of the field, or in the field itself. To him "that seeketh" shall be given the light of everlasting life.

WILL those who have subscribed for "TRUTHS OF NATURE" and not paid, please remit the amount due and save us the trouble of sending duplicate bills. Prompt payment for value received, is not only a truth in nature, but it keeps the wheels of business turning. The volume we shall place in our library will have cost us over seven hundred dollars cash, and we consider it the best investment we ever made.

"My dear friend" is a very common expression, but what does it mean? Is friendship what we have been taught to believe it? Can one person continue to admire and work for another's interest without an equivalent? Could we admire a flower if the flower was not beautiful? It seems to us,

that modern friendship is but a natural condition begotten of selfishness and is the initial step in organization, and organization is the slavery of the many to the few.

DR. MCGLYNN was a noted Catholic priest over a popular parish. He rebelled against the church and resigned his priesthood to lead the people, in which he has signally failed. This would indicate that the spiritual power possessed by the rulers of the church at Rome is not shared by the priesthood.

THOSE who war against Creeds use weapons that only consolidate the faithful, as in the case of Dr. Fulton who is a good whipper-in for the church of Rome. A creed, like a fog, can be dispelled by light, literally in one sense, figuratively in the other. No creed was ever founded in vain and especially that of the church of Rome which has perhaps accomplished more good than any organization of man. It has civilized the savage and held the brigand and the pirate in subjection; if the balance of good and bad could be struck, the good side of the ledger would be found overwhelmingly large.

How much longer will the people of Europe allow themselves to be held in military slavery by a "handful" of rulers? What a stupendous absurdity has been built up by the cunning use of that magic word, "patriotism," raising and maintaining some twenty millions of armed men in idleness. But will the wise ones please explain why the feeling of patriotism in man should rob him of his reason. We never had such a feeling, hence we are ignorant of its action. Brute force settles nothing, its use never lessens but always increases the burden we must carry.

SCIENCE is a something that deals with untruth, or with truth undefined. It chases the "what is it" until it finds out whether it "is" or it "isn't." In either case, it ceases to be a subject for science. In other words, science ever dwells in the domain of doubt.

CASES of "premonition" have been reported in all ages both before and since the advent of modern spiritualism. The ignorant have generally accredited them to dreams, visions, or a supernatural agency. It is now known to the advanced students of truth, that the spirit of mortals leave the body during the hours of sleep and mingle with spirits in spirits realm. This is not the "Astral body" so called, but the spirit that holds the material body and governs life in that body. Nature does not intend that this spirit shall remember what transpired during its spirit visit, but in some way important events to happen, or happening at a distance, are transferred to the mind and reported as premonitions. The father of the writer often reported in advance cases of death happening at a distance. He explained that the parties came to him in the night and leaned over him when asleep. He was not a spiritualist and was not aware that he possessed mediumistic powers; indeed, he never saw anything of spiritualism.

TRUTH steals to the pure in heart, gently and naturally, as dew falls on the sweet flowers half-closed by darkness of night.

A nameless power the angels send
Our souls a healing balm to lend.

—Marion H. Bassett.

"If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgment about it, and it is in thy power to wipe this judgment now."

It might surprise some to know that true reformers, those seeking absolute truth, seldom give aid and comfort to each other. In the lesser minds this may spring from jealousy and selfishness, while the more favored ones do not stop to consider, but plod along in the path nature marked out for them.

The first to tread an unknown path
Or dare a new truth to proclaim,
Is, by the world's dulled realm of thought,
Pronounced eccentric or insane.

A. G.

THE SECRET OF LOVE.

LOVE, pure and truly mated, is neither blind or demonstrative, for when this spirit finds its mate or affinity it is at rest. No demonstration by act or word is needed to celebrate the nuptials of the truly wedded couple. The one is as happy as the other, and both are too joyous to hide this fact from the world. They are as two streams meeting in the vale of Paradise, flowing together in harmony, both borne on the tide of love and music of heavenly spheres.

Love, pure and free from worldly associations, is a spiritual blessing given to compensate us for the lost Eden of past ages; and should each individual in this life search out this grand secret of happiness, the lost Eden of perfect bliss would be again restored.

When the God-like spirit of man meets and recognizes his soul mate, no prison or iron bars can separate them. Soul has blended with soul, and the two are wedded by Nature's laws that know no wrangling or inharmony. The present world and all its crude forms have rolled away from the portals of life, and a new creation of light and glory has come in its stead. Love, supreme and radiant, has clothed all forms in its beauty, taken up its abode in these two hearts suited to each other's needs and natures; and melody sweeter than chimes of Sabbath bells to the worshiper, is born in each mind, because Nature has obeyed its true laws. Two human hearts and bodies, love designed for each other, have met to dwell in pleasant harmony in a heaven below. No cross can lessen the love or devotion of these two wedded ones, and no clouds of pain or misfortune can come between them, though the world of selfishness and injustice seek to sever the bond of love.

If young people were taught in childhood this great lesson of truth and wisdom, how much of sorrow and crime might be avoided. How many to-day, who walk the tangled paths of sorrow and bitterness, because of inharmony in social life, might be garnering the golden sheaves of usefulness and happiness, instead of reaping the wild tares of wrongs and disappointment. True love has for its highest aim and motive the happiness of the loved one. No discord or unkind thought can make its home where true, wedded love abideth,—it is a sacred spirit of joy and light, and its mission is to create

a new heaven on earth. How is this sad inharmony of social life to be eradicated or avoided, you ask. Let parents, whether happily or otherwise wedded, teach their children that love is an element destined to revolutionize the world they live in; teach them the holy, sinless laws of Nature, and impress these truths on each infant mind. Let the pure lessons of peace and harmony be the first that weave their magic powers on the young mind, by the parents persistently cultivating this element in the presence of all warring thoughts and feelings that crowd into the realm of a life of inharmony. Let the mother be determined her child shall gain by her loss, by being true to Nature. If a man sees the partner of his life trying to live the laws of purity, love and truth, without the elements necessary for their growth, her devotion and faithfulness in the cause of mercy will place her, in his estimation, far above her isolated lot, and she will be elevated by respect, though not inspired by his love.

Mothers! teach your children the coming of true love as your pastor teaches you of the coming Christ who is to save or condemn you. Teach your children Nature's guiding star is not worldliness, for this lack of love and harmony is fraught with sad significance in this life; it sinks both soul and body in sin and death more fatal than the dagger or poisoned bowl. The coming of Christ cannot undo this great social wrong engendered and fostered by society. Young people rush into matrimony with a reckless disregard of all laws, human and Divine, and only wake up to the sad truth when too late for their redemption. Not even a spirit from heaven can undo the wrongs done in the name of transgressed laws of Nature. Teach your children that Providence has provided them with all the elements of joy and happiness, if only they live true lives, and keep inviolate the beautiful realms of mind and heart. Teach them that love is the highest ruling element of life; that laws of Nature held inviolate develop the divine love and power, so each soul can find its true mate in this life. Oh! sad old world, with your dreams of ambition and selfish gains. With your false beacon lights and empty pleasures, how many fond hearts have you broken and lives destroyed!

The almshouse, prisons and streets of cities are full of the children of inharmony, fruits of ignorance and a darkened mental age. But

the old world is still moving. Light is breaking in on sad lives of social inharmony, and some day the lost Eden of the past will return crowned and garlanded by the light of peace and love. They are two twin cherubs who walk hand in hand along the garden paths of our life, seeking to enter in our hearts to make them blessed with untold joys of immortality. Then hail! all hail! love and peace, come back to the Eden of our homes to reign once more in Nature's kingdom. Then, indeed, shall earthly forms know no more of disease, sorrow, death or the tomb, to hide their sins from sight, for they shall hear the voice of wisdom and light, and see the radiant form, barefooted, with loosely flowing robes, standing in the highways, saying "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

—*Marion Helen Bassett.*
HENDERSON, Aug. 11, 1889.

THE BOY ASTROLOGER.

In an earlier issue of "TRUTHS OF NATURE" (March), we gave a portrait and brief biography of Philip E. Dorman, of Bryant Street, Malden, Mass., the boy astrologer, now 13 years old. Since then, we have seen the stripling quite frequently and we must confess, he is a young wonder and most interesting in his conversation. He is by no means a mechanical astrologer but questions any of the old authorities and does not propose to perpetuate the errors of others any further than he can help. He is entirely self-taught, even the first thought to take up astrology originated with himself, as he had no relative or friend who was pursuing the study. He is indeed a prodigy although his natural genius may be inherited in part. The boy is quite healthy, bright and intellectual and will no doubt be heard from as the years are added to his life. —*Jos. M. Wade.*

"THE poorest bargain that a human being can make, is to give up his individuality for what is called respectability. Mental slavery is mental death, and every man who has given up his intellectual freedom, is the living coffin of his dead soul."

That is your business. This is my business, a proper drawing of this line will always bring happiness. —*W.*

I AM GREAT AND YOU ARE SMALL.

A sparrow swinging on a branch
 Once caught a passing fly;
 Oh, let me live! the insect prayed,
 With trembling, piteous cry.
 No, said the sparrow, you must fall,
 For I am great and you are small.
 The bird had scarce begun his feast,
 Before a hawk came by;
 The game was caught. Pray let me live!
 Was now the sparrow's cry.
 No, said the captor, you must fall,
 For I am great and you are small.
 An eagle saw the rogue and swooped
 Upon him from on high;
 Pray let me live, why should you kill
 So small a bird as I?
 Oh, said the eagle, you must fall,
 For I am great and you are small.
 But while he ate, the hunter came:
 He let his arrow fly.
 Tyrant! the eagle shrieked, you have
 No right to make me die!
 Ah, said the hunter, you must fall,
 For I am great and you are small!

VISIONS AND THEIR IMPORT.

THEY are the magic glass of reflection, that shows us our spirit life separate from this, and by them truths are illustrated or made more clear to our understanding by practical acts in the realm of consciousness.

Visions are reality and have a real world, where every picture bears to our mind the light of wisdom.

The individual whose mind has become so swayed by worldly thoughts that it ceases to have visions of spirit realms, is, indeed, dead to all beautiful pictures or thought illustrations and does not progress as rapidly and happily as does the spirit that clings to the stairway of dreamland, up whose shining pathway forms of light come and go for our advancement.

A person who is visionary, possesses a power which if rightly directed would bestow on the world around untold wealth for the benefit of mortality. But this gift is derided and scorned as something to be shunned—it is not stylish to be visionary.

There are many absurd forms of dreams or visions, due to the violated laws of nature, but through it all is an under current of beautiful illustrated thoughts, which, if rightly interpreted is true and beautiful.

Therefore cultivate the gift of visions. They are as real in spirit life as landscapes seen by the material sight, and have a bearing on our earth life, if we but learn to solve

its meaning. My guide came to me one evening after a day of unusual perplexity and toil on my part, and placing before me a harp of many strings, said:

"This harp and strings of gold represent the human heart with its curious combination of sensitiveness and indifference, cuteness and stolidity—its vivid and thrilling flood of rapturous feelings, and its slowly ebbing tides of dumbness and despair."

He ran his fingers lightly over the shining strings, and suddenly the room was filled with rare melody.

His was a tender hand and with skillful touch brought forth the heart's finest music, that vibrated through every room of my lonesome life and flooded each silent corridor with light and blossoms of sunshine and music.

The old world that had robbed me of cherished hopes, had blighted my fairest flowers, suddenly rolled back its green plains, and summer roses smiled over all the fair landscape of life once more. Again I heard the ripple of merry brook and leaping cascade—the song of breeze and birds in the green old wild-wood, the whispering leaves that nodded and danced in the moonbeams, and the soft sighing of the waves that rippled on the pebbly beach.

I forgot the stern lessons of life that teach us to grow hard and callous from their very bitterness, and lived again under the blue of cloudless skies, whose brightness restored the faith of childhood. I forgave my foes for giving me the cold, black wine of sorrow and defeat. Forgotten were the wrongs, crosses and trials through which my life had won its one meager hope of rest beyond the grave, and as the music rose higher and sweeter, some voice within my heart, unknown till then whispered, "Forgive them, they know not what they do."

My guide at length cast from his shoulders the snow-white mantle of charity and love, assumed the looks and manners of selfishness, greed and unkindness, struck the harp strings with stern, unyielding touch, and instantly the music was changed. No sweet echoes of fountain or rill, meadow lark or brook. No fairy landscape of light and music, beauty or fragrance, but a low, dark valley of shadows, where sighing, mournful thoughts of human sorrows found expression. I saw the once green plains now blackened and defaced by fire and carnage,

destruction and misery. Dead flowers swayed on each blackened stalk, and withered leaves rustled in each human heart.

I heard the loud, discordant notes of war and inharmony, where should dwell but peaceful emblems of life and happiness. The river rolled onward over its bed of rocky bowlders with never a song of triumph or glee, but with the low, sullen moan of despair it dashed onward and hurried away, lost in the distant ocean of time. Wailing voices filled the atmosphere with sadness; giant forms rose and passed before my mental sight and waved their skeleton arms beckoning me onward. The sun went down in masses of dark, threatening storm clouds, and soon the lightning flashed through the inky blackness of night and a fearful tempest shook the earth to its very foundation. The windows of the rain clouds were open and the floods descended and we heard the voice of death on the face of the dark waters. Many a bark of life went down, as, in the vision, I listened to the loud, discordant notes of inharmony from human hearts attuned to greed, unkindness and retrogression, till in sheer desperation, I laid my hand upon the trembling cords and whispered, "Peace be still." Then our guide changed in look and form, and once more the harp of a thousand strings (the human heart), gave forth its beautiful music, and the lesson derived is this truth: Let your thoughts be pure and kindly influenced, when you waken thoughts in the human breast. Let your touch be true and tender when you seek the musical cords of the human heart, if you would bring forth melody and music of life in earth-sphere and realms of spirituality.

If you desire harmony of act or deed in expressions of love and music, give unto each golden string the subtle fire of faith by touch, whose magic wire sends music from the spheres from heart to heart in all the universe. Speak words of kindness, encouragement, earnestness and love, if you would play successfully the harp of golden strings, fashioned by a power old as the hills of time and young as the newborn day. And then this vision slowly faded away, and I awoke with the memory of one more needed lesson shining on a new page and leaf of my experience in visions.

—*Marion Helen Bassett.*

HENDERSON, Nov. 12, 1889.

THE WHITE DOVE.

(A TRUE INCIDENT OF THE LAST WAR.)

One cheerless, cold November night,
When the bitter winds did blow
And the dull gray, leaden clouds had veiled
The earth, like a garb of woe,
It came and tapped with its snow-white wings
On my window, and seemed to say,
Will you shelter me from the wind and rain,
Till the dawn of a brighter day?
Gently I coaxed the timid thing
To repose near my curtained bed,
Until it would come with willing feet,
And nestle its downy head,
Close to my dreaming pillow at night,
As tho' my presence there,
Would keep from the harmless, wandering dove
The chill of wintry air.
And when the morning's light had come,
My bird on free, glad wing
Would fly, none knew how far away,
Or why the night should bring
Her back to us, who shelter gave;
But sure as evening came
The white dove, harbinger of peace,
Would tap at my window pane.
Was it prophetic of the woes
That soon our land should fill,
For the wailing voice of bondage
Brings an evil omen still,
Dimmed the pure luster of the stars
Where freedom's colors wave,
Till might should speak to Afric's sons -
"Ye are no longer slaves?"
All through the long, cold, wintry days
Our truant bird of flight
Would leave us to bemoan that war
Must come with withering blight,
That the flower of our country
Should swell the battle tide;
And perish there on southern soil
In the bloom of youth and pride.
But when from fevered dreams at night
I'd wake, to find my dove
With snow-white wings all folded
Like a presence of peace and love;
Then visions of a happier time
Would steal my spirit o'er
Unheard the sound of bursting shells
Or boom of the cannon's roar.
Oh, the breaking hearts, and tearful eyes!
Oh woes, that none can name!
When countless armies gathered there,
And men, like beasts, were slain.
The summer roses blossomed sweet
While phantoms of despair,
Disease, dire pestilence, and death,
Thrilled our hearts with grief and care.
In horror we watched the lagging months
Merge into peaceful years,
That swept like a dreaded comet's flight,
Of carnage, blood and tears,
When lo! one eve our doveling
Came back to her gilded nest,
And sank to her quiet slumbers
With a cooing voice of rest.

The ribbon blue that bound her neck,
 With crimson gore was stained ;
 A star from some torn banner rent,
 Was tied to her drooping wing.
 It told some cherished hand had placed
 It there with tearful eye,
 Pale lips had pressed the white dove's wing,
 That had kissed my own good-by.
 A single star from colors torn
 Trampled in dust and gore,
 A crimson stain on her snow-white breast,
 Did she visit that southern shore?
 We only know, since that sad eve,
 She comes as the night hours wane,
 And stands in the morning's rosy light,
 To tap on my window pane.

—Marion H. Bassett.

HENDERSON, Aug. 18, 1889.

MY FIRST AND LAST LOVE LETTER.

I HAVE been urged so frequently by friends to confide the secret of my single blessedness to the public, that at last I have decided to lay aside my foolish objections and tell the plain, unvarnished truth. In the first place, I was neither handsome nor wealthy, two very desirable gifts for a woman to possess, who longs to be courted, praised and flattered as she usually is in either case.

Then again, I was the eldest of seven children, and my mother's health having been broken by overwork, the burden of caring and doing for the large family naturally fell to my shoulders, so that by the time they had all grown to men and women, I was on the shady side of thirty. I was slender, though healthy and of robust constitution, with fair complexion and thick braids of brown hair that had not as yet showed a single snow-flake of old age, and were the envy of half the young girls in the town.

My earnest love and devotion to home duties, was the theme of many a household circle in our neighborhood, and the discussions generally ended in their truest sympathies being given to "poor Mary Ann," farmer Steadman's overworked, eldest daughter.

"Yet you don't look one mite like an old maid," said our kind-hearted, gossiping near neighbor the day I was thirty-eight. Your cheeks have the real apple bloomy tinge, and your eyes always show a dancing light in 'em, yet your age tells you are fast becoming an old maid sure, and you have been so faithful and hard working! 'Tis a crying sin and shame! 'poor Mary Ann.'"

"In what respect do old maids differ in looks and manners from married ones?" I

asked. "Oh! they look disappointed like," she answered. "Their sallow faces and restless eyes seem to be peering into the future for the missing man, till they become a terror to every male member in the whole neighborhood."

"And did you ever notice any married women who look sour or disappointed," I said, half angered by the rude and unjust imputation against the unwedded of my sex, "and do their faces invariably reflect the sunshine of marital felicity?"

"I'm not sure, auntie, after all," I continued, "that I am so very unfortunate in becoming an old maid, despised though they be, for if I should become morose and sullen with added years, no husband of mine would be made unhappy or miserable by these moods."

"But really and truly, auntie, I never was blue one moment of my healthy life, nor disappointed because I failed to discover the coming man, and I don't propose to look glum or sallow because I have to pull in single harness now and will perhaps to the end of my days."

"Well, you are a good woman, old maid or no," she said, kissing me with good natured impulsiveness as she went on her way secretly rejoicing over the nice cranberry pie I had put in her basket for her invalid husband."

One morning shortly after the events above recorded, I saw in the "*Jonesville Gazette*," a notice to the effect that a middle-aged gentleman of good health and standing, in easy circumstances, was desirous of again venturing his luck in matrimony, as his wife had died and he was now a widower of nearly two years' grief. In a spirit of mischief and retaliation for being unwisely judged, I answered the advertisement stating my reasons for doing so, and requested my unknown correspondent to write me his ideas on the subject, and describe in full the qualities and good points he most admired in the woman who should aspire to his hand in marriage.

Then I waited a whole week, feeling at times like a guilty culprit, and in troubled dreams at night beheld the dead and gone generations of Steadmans rise up from the tombs of the past to chide my unwomanly act in writing to a stranger, till I would groan in very spirit and hide my face in the patchwork "quilt" of my great, great, grandmother's. At last a letter came by the early morning post, and I braced myself as the condemned naturally would to read my fate, for here was surely a letter from the matrimonially inclined

and signed by his name, Jeremiah Doolittle, which ran thus :

Respected Madam:—Your answer to my ad. in "*Jonesville Gazette*," gave me much pleasure, for you asked questions so innocently and childlike, that I feel already drawn to your delicate, womanly soul.

You asked my ideas of what a woman should become who hopes to be my wedded "wife," and though I cannot express all I feel, yet can give you a few points that may throw some light on the subject you seem so utterly in ignorance of now. In the first place, I want my companion to be good-looking, though this is not so much a matter of choice as pride. I want my friends to see that, though I am fifty years old, I can appreciate beauty and affection in the young creature I have chosen to love and protect till death do us part. She must be patient, mild and forbearing, knowing that woman was made to bear and forbear, no matter what trials or temptations beset her life. She should, above all things, use economy and prudence, be industrious at all times, caring little or nothing for the world outside of her husband's love, turning ever a deaf ear to fashion and follies that lead women astray and endanger the peace of the man who condescends to call her wife. She should rise with the lark each day, for it is wrong to waste time in too much sleep and idle dreams. My wife should never wish to attend fairs or socials. They are the inventions of evil spirits and no good results come from such a source. She must never encourage idleness, in herself or neighbors by hiring help, and should a beggar come to the door, bid him begone from a sense of duty due to the man who supports her. She must be meek as a child and as obedient, relying ever on the faithful arm of her lord and master, the husband who vouches for her maintenance while she remains his virtuous companion.

I have many more suggestions, wise and kindly eloquent of what a wife should become, but fearing to tire you, will forbear. Yours truly, J. D.

P. S.—Write and let me know how my views affect the soul of the little woman I already love.

I felt my chances for winning J. D. not favorable, so I bowed meekly to disappointment, and penned the following reply :

Jonesville; with sun breaking through clouds of snow, shining on the green hills of freedom once more, in the heart of "Mary Ann."

Respected Sir:—I am sorry that I cannot respond to your affection, but your description of the future Mrs. D—proves you have the wrong "pig by the ear."

I am not over prudent, nor shall I ever be hanged for being too wise. I should wish to see now and then, neighbors and friends. I should require good clothes and decent food, and though I should like to lean on some manly arm in the shady lanes of life, when the sun shines over the western landscape of old age, and the owl hoots dismally on her lonely perch in my heart; if I have to rise with the lark each day till I am ready to die, just to have my board and scant clothing, I prefer to wander on in single blessedness.

I have a few hundred dollars safely in the bank now, and am only thirty-two years old, but should I become Mrs. Doolittle I fear the name would not represent my *calling*, and when old age overtakes

me, I would be all bill and claws, like the owl. Yours free as the winter's winds, POOR MARY ANN.

P. S.—Mr. Doolittle married the widow "Hastings" one year from the day he wrote words of love and wisdom to me, and if one can judge from looks and appearances, he has found one who is wise and prudent enough to rule herself and her lord and master.

Sometimes I meet him, (he is a resident of our place), and his sad, hopeless look makes me sorry for him, for though no "owl" sings her mournful songs in my heart, he shows her claws are in his breast, and her voice in his ear, "poor Doolittle."

And now my story is ended. I hope it contains a moral, but if people fail to discover one, this much I have kept by industry and prudence, "self-respect," for I never schemed or used deception in order to win a husband, and I am happy, healthy and good-natured. Though my friends still sigh over my lonely life when we meet, yet the apple bloom tinge still lingers on cheek and lips of the old maid.

POOR MARY ANN.

—Marion H. Bassett.

HENDERSON, Dec. 1st, 1889.

MODERN SUPERSTITION.

THE little village of Graafschap, in Allegan County, Mich., is entirely inhabited by Dutch people. While known as industrious, quiet, honest and religious, the silliest superstition of ancient times troubles them just at present, and the whole neighborhood is in a state of excitement. Lately several cases of severe and stubborn sickness have been attributed to some unknown witch, and for that reason pillows and feather beds were opened and carefully examined. The bunches formed inside in time are called crowns, wreaths, chickens or any imaginable thing. A case a few days ago of the above description happened, and the neighbors were called in, and sure enough the "feather devils" as they are called, were discovered. A hot fire was made and the crowns, etc., put in the fire, but would not burn, even the feathers would not be scorched; but while wondering and talking about it they had suddenly disappeared. In some cases live chickens have been put into kettles and slowly boiled to death in order to counteract or destroy the evil one. The many stories afloat in the little village among young and old are so strange and weird as to keep all in a state of excitement. October 20, 1889, the village minister preached a rebuking sermon on the subject.

"TRUTHS OF NATURE" or some similar publication will appear in due time, but when or in what form the editor is at present unable to state.

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